

THE CHINESE RECORDER

VOL. LII.

APRIL, 1921.

No. 4

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OBSEQUIES

The pool within the temple wall
Is wrinkled, dark with years ;
Before the crumbling catafalque
No worshipper appears ;
Within the sanctuary dim
The Buddha, grim and gray,
Lifts not his hands in pious prayer—
In dust they've fall'n away.
The bells long since have ceased to speak
To every wand'ring breeze ;
And on the eave a parson crows
In surplice white, doleful and slow
Croaks funeral liturgies.

E. MCNEILL POTRAT, Jr.

NOTES ON CONTRIBUTORS

Rev. WYNN C. FAIRFIELD, B.A., B.D., is a member of the North China Mission of the American Board of Commissioners for Foreign Missions. He has been in China for ten years engaged in evangelistic and educational work. He is Dean of the Junior College of the Oberlin Shansi Memorial School.

Rev. HARRISON KING WRIGHT is a member of the American Presbyterian Mission, North. He has been in China eighteen years, sixteen of which were spent in Ningpo. His work has been educational and literary, and he is now on the staff of the Christian Literature Society in Shanghai.

Rev. JOHN J. HEEREN, B.D., A.M., Ph.D., is a member of the Presbyterian Mission, North. He has been in China ten years during which time all but six months have been spent in Shantung Christian University.

Rev. R. Y. LO, A.B., A.M., Ph.D., is a member of the Methodist Episcopal Church. His work has been educational. He was for some time Advisor to the Military and Civil Governors of Kiangsi. He is now Editor of the *Chinese Christian Advocate*.

Rev. PAUL HUTCHINSON is a member of the Methodist Episcopal Mission. He has been in China five years engaged in editorial work. Since September 1920 he has been Executive Secretary of the China Centenary Movement. He is also Chairman of the China Christian Literature Council.

Rev. FRANK THOMAS CARTWRIGHT, A.B., B.D., is a member of the Methodist Episcopal Mission. He has been in Foochow for three years engaged in evangelistic and institutional church work.

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VOL. LII

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Editorial

Tolerance

Nature of Tolerance. TOLERANCE is a disposition : toleration is the behavior in which that disposition finds expression. In studying first, then, the nature of tolerance, that much-belauded and much-misrepresented grace of our own time, we want to start with this assertion,—which is, indeed, the key-assertion of all I have to say,—that it is composed of two elements, both of which are necessary to its true existence, and on the harmonious and proportionate blending of which the quality of the tolerance which is the result depends. These elements are, first, positive conviction; and second, sympathy with men whose convictions differ from our own.

We want to assert most positively that so far from earnest personal conviction and generous tolerance being incompatible with one another the two are necessary each to each.

Here is my other friend, who disagrees with me entirely. I disagree with him. But I respect him; I want him to be true to his convictions; and while I claim the right and duty of arguing with him and trying to show him that I am right, and he is wrong, I would not silence him by violence if I could. I would not for the world have him say that he thinks

I am right before his reason is convinced. Now, that is tolerance.

It is because both its elements are there that it is a sound condition, worthy of his soul and mine. Take either away, and the element which is left becomes insulting. But then it is not tolerance which is insulting; for this is not tolerance; for tolerance is the meeting in perfect harmony of earnest conviction and personal indulgence.

A merely traditional religion goes into doubt, and gathers there strength of personal conviction, and comes forth the reasonable religion of a full-grown man. Innocence perishes in temptation, to be born again out of the fires as virtue. Life, death, and resurrection is the law of life; and bigotry and tolerance can never be deeply understood unless we know how easy indulgence often has to die in narrow positive conviction before it can be born again as the generous tolerance of the thoroughly believing man.

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Kinds of Tolerance.

I THINK that in various kinds of tolerance we can see six colors distinctly shining through. First, there is the lowest of all,—the tolerance of pure indifference, the mere result of aimless good-nature. If I do not care, or do not think it possible to know, whether there is a God or not, why should I not be perfectly willing that this man should say that there is, and this other man should say that there is not? Secondly, there is the tolerance of policy,—the allowing of error because it would do more harm than good to try to root it out, the voluntary disuse of a right to eradicate it, the leaving of the tares for the wheat's sake. This is the tolerance of which Burke speaks when he says that "Toleration is a part of moral and political prudence." Thirdly, there is the tolerance of helplessness. This is the acquiescence in the utterance of error because we cannot help ourselves. It is the tolerance of persecuted minorities. It was the tolerance of Jeremy Taylor, writing the "Liberty of Prophesying" while the Parliament were masters in the land. Fourthly, there is the tolerance of pure respect for man. In entire disagreement with a man's opinion, you are able still cordially to recognize his right to his own thought, simply because he is a man, whether his thought will do harm or good. Fifthly, there is the tolerance of spiritual sympathy. The man's opinions are all wrong; but he means well, and you have grown to feel the

value of your spiritual oneness. And sixthly, there is the tolerance of the enlarged view of truth, combined with a cordial and entire faith in God.

A true conviction, anything thoroughly believed, is personal. It becomes part of the believer's character as well as a possession of his brain; it makes him another and a deeper man. And every deepening of a human nature centralizes it, so to speak; carries it in, that is, to the centre of the sphere upon whose surface are described all the specific faiths of men. At the centre of that sphere sits the Spirit of Truth, of which all these specific faiths of men are the more or less imperfect and distorted utterances.

And so the advice to give to every bigot whom you want to make a tolerant man must be, not, "Hold your faith more lightly, and make less of it"; but, "Hold your faith more profoundly, and make more of it. Get down to its first spiritual meaning; grasp its fundamental truth. So you will be glad that your brother starts from that same centre, though he strikes the circumference at quite another point from yours."

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True Tolerance. PERHAPS it is stating the same truth in a little different way when we say that true tolerance consists in the love of truth and the love of man, each brought to its perfection and living in perfect harmony with one another; but that these two great affections are perfect and in perfect harmony only when they are orbed and enfolded in the yet greater affection of the love of God.

The love of truth alone grows cruel. It has no pity for man. It cries out, "What matter is a human life tortured or killed for Truth, crushed under the chariot-wheels with which she travels to her kingdom?" The stake-fires and the scaffolds belong to it. And the love of man alone grows weak. It trims and moulds and travesties the truth to suit men's whims. "Do you want truth to be this? Then this it shall be," it cries to the faithless or the lazy soul.

The love of truth alone is cruel; the love of man alone is weak and sentimental. It is only when truth and man are loved within the love of God, loved for His sake, truth loved as His utterance, man loved as His child,—only then is it that they meet and blend in tolerance. Therefore it is that absolute and steadfast tolerance, so far from being the enemy of religion, as

men have foolishly said, can only come religiously, can never be complete till man completely loves his God.

Does it not all mean that where the difference is greatest, we are most sure of our ground, and so most tolerant? Where the difference is least, we have most misgivings, and there tolerance is weak. Does it not all witness to the truth of our doctrine that the best tolerance demands assured and settled faith?

The love of truth and the love of man, each complete and each in perfect harmony with the other, within the embracing love of God,—is not that the life of Jesus? Not for a moment does one doubt His absolute hold on truth; it is so deep that He not merely holds the truth, He is the truth. And yet His patient, willing indulgence of His brethren, His utter refusal to use any power except reason and spiritual persuasion to turn them from their error,—all this is just as clear as His belief; and in Him there can be no doubt that the two essentially belong together.

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It is a blessed thing that in all times, and
Religion a Life. never more richly than in the Reformation days, there have always been men to whom religion has not presented itself as a system of doctrine, but as an elemental life in which the soul of man came into very direct and close communion with the soul of God. It is the mystics of every age who have done most to blend the love of truth and the love of man within the love of God, and so to keep alive or to restore a healthy tolerance.

Confused, irregular, forever turning inside out, forever going back upon itself, the history of Christianity, however superficially we glance at it, seems to bear witness to three things,—first, that every hard bigotry is always on the brink of turning into tolerance, and every loose tolerance of hardening into bigotry; second, that, on the whole, positive belief and tolerance are struggling toward a final harmony; and, third, that true tolerance belongs with profound piety and earnest spiritual life. In those three facts lie wrapped up together the philosophy and the hope of tolerance.

I have spoken quite in vain unless you see how deeply I believe that the value of tolerance lies in its devoutness.

Too long have piety and tolerance seemed to be open foes, or to keep but an armed truce with one another.

We shall not in moral perplexity hope that a man may be tolerant in spite of his devoutness; we shall confidently expect a man to be tolerant because he is devout.

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**Essence of
Tolerance.**

TOLERANCE is "the willing consent that other men should hold and express opinions with which we disagree, until they are convinced by reason that those opinions are untrue." There are five things involved in that definition which I must beg you to notice. First, the consent is willing; it is no mere yielding of despair. It might have all the power to put down the error by force which pope or parliament ever possessed, and it would never for a moment dream of using it. On the other hand, secondly, it is simply consent. Tolerance is not called upon to champion the cause in which it disbelieves, nor to lend trumpets through which what it believes to be error may be blown. For, thirdly, it is of the very essence of tolerance that there should be disagreement; and disagreement involves the positive conviction on which I have insisted. And, fourthly, the error which is not to be yielded until it is convinced of its untruth by reason, must be attacked by reason; and so the right and the duty of earnest discussion is included as a part of tolerance. And, fifthly, the tolerance which is patient toward what it counts honest error, is utterly impatient toward dishonesty, toward hypocrisy, toward self-conceit, toward cant, whether it be on the side of what the honest man thinks to be error, or of that which he thinks to be true. There is a moral intolerance which must go with intellectual tolerance to give it vigor.

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**Real Unity of
Christendom.**

I have already said, at most abundant length, that it (tolerance) cannot come about by mere indifference.

Equally sure is it that it cannot come by mere eclecticism. That is the dream that haunts some amiable minds. Some day, so such minds fancy, some great peacemaker will pick out from every system of thought its choicest dogma, and, setting them together, will build a dogmatic home where every soul shall be completely satisfied, because when it looks up it will see its own chief article of faith set in a place of honor in the walls. It will accept the dogmas of the other souls because of the light which they will get from this of its, and it will cease

to mourn for the rest of its cherished possessions which have no place in the new structure, because of its thankfulness that this, its principal treasure, has been saved.

It was the old first fatal difficulty of eclecticism, that each man wants to make his own selection, and no man can choose for others, but only for himself. Nor is the promise of the future to be found in the idea that some day one of the present forms of faith, one of the present conceptions of God and man and life, shall so overwhelmingly assert its truth that every other form of faith shall come and lay its claims before its feet and ask to be obliterated and absorbed. Truth has not anywhere been so monopolized. And no man, who delights in the activity of the human mind as the first condition of the attainment of final truth by man, can think complacently of any period short of the perfect arrival at the goal of absolute certainty with reference to all knowledge, when man shall cease to wonder and cease to inquire, and so pass out of the possibility of error and mistake. And yet, again, our hope cannot lie contentedly in the anticipation of a mere superficial unity of organization and of government which will cover over and make men forget the differences of thought and opinion which lie in their unreconciled diversity below.

No, the real unity of Christendom is not to be found at last in identity of organization, nor in identity of dogma. Both of those have been dreamed of, and have failed. But in the unity of spiritual consecration to a common Lord—so earnestly sought by every soul that, though their apprehension of Him whom they are seeking shall be as various as are the lights into which a hundred jewels break the selfsame sunlight—the search shall be so deep a fact, so much the deepest fact in every soul, that all the souls shall be one with each other in virtue of that simple fact, in virtue of that common reaching after Christ, that common earnestness of loyalty to what they know of Him. There is the only unity that is thoroughly worthy either of God or man.

It must follow from all this that tolerance is to come about, not by any transaction, not by compacts and bargains, not by deliberate concession and compromise, but by the rising flood of life. (These editorials are made up of quotations from a lecture on "Tolerance," delivered by Phillips Brooks in 1887.—Editor.)

Contributed Articles

The Program of the Christian Church in China

W. C. FAIRFIELD.

THE purpose of the Christian Church is to make its members more effective in carrying out the program of Jesus, which is the transformation of human society into a society of Christlike men, the making of a new life in the world Jesus came to save, embracing the relations of social, industrial, and national groups as well as individuals. Jesus' call to his disciples is a call to ally oneself with him in the work he came to do, to identify oneself with Christ and his cause, and to make that cause the central interest of one's life. The central problem of the Christian life is to awaken and maintain the active interest in and concern for others which we feel to be the dominant note in Christ's life. If this can be secured, all the rest follows: prayer, effort, giving, consecration of life, a life ministering rather than being ministered unto.

The first point in the program of the Christian Church is the stimulation of this Christlike interest among those already identified with it, the generation of spiritual energy through prophetic messages which will make vivid the need for the program of Jesus in the world, and the suggestion of our part in carrying it out. With spiritual energy, results are bound to come. Without it, all is dead machinery. It is perhaps more difficult to maintain this interest now than a hundred years ago when all accepted without question pictures of the human stream daily pouring over the falls of death into the seething caldron of unending torment, but it is still true that to one who has a vision of the spotless, perfectly loving Christ, the contrast between that life and the usual life will in itself prove a revelation that will lead to sharing his best. It follows that it is the business of the church through more prophetic preaching and more searching Bible study to bring home to its members this contrast and so awaken and maintain a living interest in the welfare of their fellow-countrymen.

NOTE.—Readers of the **RECORDER** are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

The next step is to provide adequate means of expression and guidance for this new energy, and the rest of the church program is concerned with these means of expression, which can be hardly more than outlined :

1. Our education of Christian boys and girls should be such that without ceasing to live the Christlike life, they can hold their own in economic competition. The testimony of an economically independent man who is living like Christ is of more value than that of a preacher whose paid occupation it is to bear witness. And the evangelization of China depends upon men and women of this stamp, who earn an honest living and do not lose their eternal life in the process. Our education ought to help them, rather than handicap them, in the race of life. Jesus was a carpenter for most of his life, and when he left the carpenter's bench to preach, it was probably only when four younger brothers were able to support the family. Such lives bring their own opportunities for witness bearing and direct changes in society.

2. At the same time, there should be a continuation of direct evangelistic work, but possibly in a changed environment, through the provision of centres like those furnished by the Y. M. C. A. where Christian and non-Christian meet on a basis of common interest in activities not essentially religious. The press and public address should be used to create an atmosphere in which it is easy for Christians individually to do their part. Every great cause the world has known has had its stage when it has been forwarded by "the foolishness of public address" and other means of publicity, and we need seek for no better precedent than Jesus himself.

3. Real interest in other men will inevitably issue in attempts to better their intellectual and physical condition, and the church as an organization can do much to make this work of its individual members more efficient through study and co-operation. This type of normal expression of a Christlike interest in other men appeals especially to the practical Chinese mind and heart, but even without the evangelistic and apologetic value, it is the business of the Church through its members to work toward "the situation in which every man will have a fair share of *all* good things," for any other situation will be intolerable in the coming society of Christlike men.

In summary then, I conceive of the program of the Christian Church as a serious effort to awaken and maintain in its members a Christlike interest in their compatriots which will inevitably result in an effort to carry out Christ's program of the establishment of a society of Christlike men ; and then to do all that it can in equipping, training, guiding, and co-ordinating them for this effort and in it, through the use of education, adequate tools, and expert leadership. The terms in which I have written may well apply to any section of the Christian Church, but they were chosen with the present China and the present Church of Christ in China, as I know it, fully in mind.

Religious Persecution in China: A Historical Study of the Relations Between Church and State

HARRISON K. WRIGHT

INTRODUCTION.

MY interest in this subject was roused by the two struggles for religious liberty in the Chinese Parliament in the first few years of the nominal existence of a republic.

At about the same time, a study of the material collected by De Groot made me aware of the sense in which the occurrences in Peking were linked with the past, and were only the expression in a new form of differences which probably antedate all historical records, and were, too, the attempt to solve a problem that exists wherever there is a Church and a State, however rudimentary. Opportunities were given me to prepare brief studies of the two episodes that were under the eyes of all who were living in China, and during the school year of 1917-18 my incumbency of a missionary fellowship at Union Theological Seminary gave the further opportunity to collect material for a wider study. This has been put together at intervals during the last two years, and is offered herewith to all whom the problem interests, in the hope that it may give some stimulus to the study of Chinese religions, and in particular that missionaries may be encouraged to try to solve the numerous questions that arise in the planting and fostering of the Christian Church here, on the basis of a historical knowledge of the similar questions that have already vexed the

Chinese in their attempts at establishing religion in the land. I am persuaded that more help lies that way than many have suspected. If workers would but take the little time needed to acquire the gold which De Groot and other students have mined and minted, they would face missionary problems with the help of a form of spiritual wealth whose existence some have hardly even suspected. On the other hand, I have found myself reacting strongly against many of the judgments of De Groot and others, and venture to hope that the corrections, offered in the spirit of one who sits at the feet of masters, may add a little to the value of their results.

BIBLIOGRAPHY.

The classical work on this subject is that by De Groot in two volumes, entitled, "Sectarianism and Religious Persecution in China." More material for a study of the sort proposed under our title is to be found here than in any other single work. But since the aim of his work is to present chiefly the destructive side of the relation of religious organization to the government, and to take a truculent attitude to the orthodox religion supported by the state; and as his own sympathies have in many cases narrowed his vision and warped his judgment, it will be needful to go to some other works for other facts, and to criticize De Groot's own presentation at many points.

A study of the Chinese Classics is the basis of the whole, and the best work for the purpose is of course Legge, for his Prolegomena and notes will furnish much help not provided in any other edition of the classics. Very few of the well-known general writers on China or on any phase of Chinese religion will be useless, and special care must be taken to study the writers who discuss the question, "Is Confucianism a religion?" for this has a direct bearing on the other question, which many ask, as to whether there has been any religious persecution in China at all. In an article entitled "The Confucian Revival," in the China Mission Year Book for 1914, I have already described one of the recent phases of the relation between church and state, and discussed some of the general questions involved, and shall not feel it necessary to repeat here much that was said there, as it can be readily referred to. I subjoin a list of other works consulted.

E. H. Parker, "Studies in Chinese Religion."

R. F. Johnston, "Buddhist China."

- Doré, "Researches into Chinese Superstitions."
 De Groot, "The Religion of the Chinese."
 Chen Huan-chang, "The Economic Doctrines of Confucius and His School."
 Ross, "The Original Religion of China."
 The China Review, *passim*.
 Faber, "The Mind of Mencius."
 Meadows, "The Chinese and Their Rebellions."
 Williams, "The Middle Kingdom."
 The Asiatic Journal, vol. ix, 1832.
 Giles, "Confucianism and Its Rivals."
 Encyclopedia Sinica, "Buddhism," "Taoism," etc.
 Lanning, "History of Shanghai," vol. I.
 MacGowan, "Imperial History of China."
 Soothill, "The Three Religions of China."
 Steele, "The I-Li."
 Gutzlaff, "History of China."
 Pott, "A Sketch of Chinese History."
 Li Ung Bing, "Outline of Chinese History."
 Ku Hung-ming, "The Discourses and Sayings of Confucius."
 Cordier, "Histoire Générale de la Chine."
 Huc, "L'Empire Chinois."

HAVE CHINESE GOVERNMENTS BEEN RELIGIOUSLY TOLERANT?

At the outset of our study we are met by the fact that more than one writer denies the existence of such a thing as religious persecution by Chinese governments, or even by the Chinese people. The argument takes two forms; in one the contention is not clearly stated, but seems to be that Confucianism is not a religion, that Chinese governments have been almost uniformly Confucian, but that only a religion can, properly speaking, persecute a religion. In the other form which is much commoner, the assertion is that while Buddhists and Taoists and Christians and Mohammedans have been persecuted it was not because of their religious beliefs, but for purely social and political reasons. It will not be needful to quote every writer who takes one of these views; we may choose the prominent ones, and our reply to these should be a sufficient answer to all. We deal with this question at the outset, for it is evident that our judgment on this particular will be decisive in directing further study. It is of primary importance.

The first writer considered is Dr. Chen Huan-chang, who is most uncompromising of all. He says in his book, "The Economic Doctrines of Confucius and His School," vol. 1, p. 61, "Throughout the whole of Chinese history, no blood has

ever been shed on account of religious controversy. In a word, China enjoys complete religious freedom." The fact is that Dr. Chen falls into the error which an unreligious man is apt to be guilty of; he is very hazy and uncertain as to what is meant by the word religion, to say nothing of his evident lack of acquaintance with the thing. He struggles to ally Confucianism with the best elements in Christianity, for is he not writing for an audience largely Christian? His competency to say that China has always been religiously tolerant may be judged from a few quotations of his views on religion, and the sense in which Confucianism is a religion.

P. 58, "Among all his" (i.e., Confucius') "sociological teachings, there is none more important than the doctrines of the fatherhood of God* and the brotherhood of man." P. 82, "In Confucianism, religion is really included in education, because the word education itself means intellectual education, while the word religion means ethical education." P. 85, "What the Chinese call religion is moral, social, and philosophical rather than spiritual† The religion of Confucius is based on sociology rather than on theology. Hence China has given full freedom of belief to the people, since spiritual worship has not been the essential of Chinese religion." P. 86, "Confucianism differs from all other religions and is a religion of the highest type. On this account, the Chinese can identify religion with education, and church with school; and there will never be any conflict between science and Confucianism, because Confucianism itself is also a science." P. 194, "Confucius combines the economic and ethical elements into one system, and this is a characteristic peculiar to his religion."

It is clear that in some weird fashion Confucianism is really a religion, but the privilege of identifying religion with education and church with school is not one that will be coveted by any who have personal experience of the meaning of religion. Dr. Chen is his own best refutation; he has been quoted for that purpose, and because he represents a group of the young Chinese who have studied abroad and who are so jealous of their country's good name and fame that they are unable to admit that anything good that comes from abroad was not first to be found here at home. It is but just to add that the number of these seems to be dwindling. China's

* Query: What would Professor Giddings say to that?

† This is much as if he should say, "What the Chinese call color is pitch, tempo, and audible harmony, rather than anything visible." I believe that musicians do speak of the "color" of a voice, in a technical sense. But they do not exclude the world of visible color from their own experience when they do so; they emphasize it by borrowing a term from it to describe what they cannot find another word for.

originality and the true greatness of her civilization are so well established that there is no need for her to make spoil of the Western inheritance. A second writer requires more respectful attention, although he is hardly less bewildering at points. Mr. R. F. Johnston, in "Buddhist China," p. 10, note, says,

"It is true, no doubt, that Confucian statesmen have been guilty from time to time of persecuting Buddhism and other cults, which were, or were believed to be, irreconcilable with Confucian teachings; but such persecutions have been undertaken on political and social grounds, not with the aim of crushing or penalizing religious opinions as such."

Here again we have a clear and sweeping statement, made by a scholar who is free from Dr. Chen's prejudices, and yet we cannot but wonder how he has been able to penetrate so deeply into the hearts of men who are dead long since, and find that they are strangely different as a class from all others in their place. I for one refuse to believe that the men who have wielded the destinies of China for centuries have been so cold or so insincere or so ignorant religiously that they did not think they were doing God service in killing monks and burning monasteries. Even when political and social considerations have been dominant, it is doubtful whether religious reasons for persecuting religion were absent in a single instance; and if no political or social motives are to be allowed in combination with religious ones in a persecution that we may call religious, how will religious persecution in Europe fare by the treatment? To name but a single instance, the Thirty Years War will be quite swept from the board. Mr. Johnston will not find much support among independent Western scholars. Professor Robinson, in his article on the "Reformation" in the *Encyclopedia Britannica*, says (p. 4),

"The secular and spiritual interests intermingled and so permeated one another that it is almost impossible to distinguish them clearly even in thought, while in practice they were so bewilderingly confused that they were never separated and were constantly mistaken for one another."

The facts in the case of religious persecution in China could not be better stated than in the same language. As Mr. Johnston does not believe in the existence of a religious motive, he does not state one, but De Groot does so with striking clearness in his little book, "The Religion of the Chinese." His statement is too long to quote, but it may be briefly put

thus: The motive arises from a view of the relation of the state and of the scholar to the unseen powers.' The highest divinity of all is Heaven, and by the authority of Heaven is the dynasty set up and sustained. Should a strange religion enter the land, teaching men not to worship their ancestors or sacrifice to them, then the spirits of the ancestors, and indeed all the gods who seek for service from men, lacking the spiritual food that sustains them, will petition Heaven to blast the dynasty that has permitted the infamous thing, the abomination of desolation, to enter the land; Heaven will respond to their prayer and the Emperor and all his official train, that is the formal Confucian church, will be destroyed or driven out. The dynasty and the officials are bound to persecute. Here we have Professor Robinson's secular and spiritual interests intermingling and mutually permeating. Again, the order according to which Heaven sustains and rules all things, is *Tao*, which consists, in its manifestations, of *Li* and *Teh*, that is ceremonial rules for private and social life, coupled with actual virtue, or morality. All religion not based on *Tao* will throw *Li* and *Teh* into sad confusion, and so every devout Confucian, whether an official or not, is bound to persecute such a religion and to root it out.* Nowhere is the religious element absent in motives for persecution. In the light of all this, consider another brief quotation from Johnston, (p. 87),

"Both before and after the eighth century of our era the Buddhists were, indeed, subjected to spasmodic and sometimes very severe persecutions at the hands of orthodox Confucianism, but the Chinese are an essentially tolerant people, so far as religious beliefs, as such, are concerned, and most of the 'persecutions' would scarcely be regarded as deserving of so disreputable a name if they had taken place in Western Europe, instead of Eastern Asia."

Here our scholar has certainly overshot himself, and betrayed his ignorance. He cannot possibly have read the documents that De Groot cites from Chinese governmental archives which prove to the hilt that, apart from the question as to the motive behind them, they were probably the bloodiest, the most dreadful that have ever darkened the page of human history, 'Persecution,' so far from being too disreputable a word, is feeble enough as an indication of the awful orgy of

* Among Buddhist apologists, more than one has endeavored to prove that Buddhist doctrine does conform to *Tao*, which strict Confucianists deny.

slaughter. It may be some consolation to Mr. Johnston that Professor E. H. Parker agrees with him, though his statement is a more cautious one. In his book entitled, "Studies in Chinese Religion," (p. 24) Professor Parker says,

"The state of things that existed in Europe at the time of the Reformation and the Inquisition is hardly conceivable in China, where fanaticism and religious zeal are quite foreign to the educated and the ignorant temperament alike. Such religious persecutions as have taken place have always been commanded from above, and have never burst out in the form of spiritual popular enthusiasm; they have always had a political and anti-foreign substratum, the fear being lest the peaceful course of social life and administrative government should be rendered confused and anarchical in the apparent interests of strangers enjoying the hospitality and tolerance of China. Neither Taoism nor Confucianism, which are both teachings of native growth, in no way religious, has ever been in the least persecuted, except that over-zealous individuals at Court may have occasionally been suppressed when their rivalry seemed to threaten a breach of the peace."

Professor Parker is the only scholar whom I have ever found asserting that Taoism was not a religious system, and when he says so and that it has never been persecuted, we can only say plainly and flatly that he is wrong; it both is a religion and has been persecuted. De Groot has abundantly proved as much as any one may learn who looks up the references to Taoism in the index of his "Sectarianism, etc." (See also Encyclopedia Sinica, p. 545.) But let us at least be thankful that what Professor Parker takes away with one hand he gives back with the other. After emphasizing the tolerance of the Chinese, he ventures the statement (on his own authority alone) that religious persecution has never taken the form of popular spiritual enthusiasm, and then adds that it has always had a political and anti-foreign *substratum*. This is better than to say it is completely political and social, and we may let the statement rest there. The *substratum* may not be wholly political and the superstructure would seem to be admittedly religious. Yet the writer's bias is more clearly revealed on p. 174, where he says, "No religious intolerance has ever existed in China." That is, not even Buddhism has ever been persecuted! But if we should be asked for more authority than De Groot and his quoted Chinese government documents, there is Professor Giles in his book, "Confucianism and Its Rivals." That China has not been religiously tolerant, that Confucianism is a religion, and that persecution of one religion

or another has often occurred is amply shown on more than one page of this work.*

P. 95. Mencius quoted, as follows, "He who brings all his intellect to bear on the subject, will come to understand his own nature; he who understands his own nature will understand God. To preserve one's intellect, and to nourish one's nature—that is how to serve God. To waste no thoughts upon length of life, but to cultivate rectitude—that is to do the will of God." Giles then adds, "Confucianism has often been stigmatized as a mere philosophy, inadequate to the spiritual needs of man; the last words, however, of the above quotation go far to show that the cultivation of rectitude is, according to Confucian teachings, broad based upon the will of God."

P. 211. "During the rest of the seventh and the whole of the eighth centuries, the story is the usual one of struggles for Court favor and supremacy between the rival religions" (and that in a land which is completely tolerant in religion) "from which even Confucianism did not altogether escape, although invested with an extraordinary prestige which seemed to raise it above the level of all other teachings."

Pp. 212ff, the opposition of Han Yü (or Han Wen-kung) to Buddhism and its practical effect are described. P. 220, "We can form some estimate of the attack from the Imperial proclamation which was then issued; the only wonder is that Buddhism should have survived at all."

Pp. 233-41 describe the dessicating effect of Chu Fu Tzu on the Confucian religion; he is spoken of, p. 240, as "this encyclopedic scholar who found Confucianism a religion, and left it, but for a vital spark, a mere system of ethics."

But the vital spark was left, and it is thus impossible wholly to divorce Confucianism from religion, and as for persecution of a religious sort, only the religiously blind will be unable to detect its presence. Far be it from us to suggest that it was a foregone conclusion that Giles and Parker would be found to hold opposing judgments on the point at issue.

* It is true that Giles' statement at the very opening of his work seems to read in a sense that would agree with Johnston and Parker. "The Chinese are not, and, so far as we can judge from their history, never have been, what we understand by the term a religious people. Consequently we find in their biographical records extraordinarily few instances of religious fanaticism, bigotry and persecution; still fewer, if any, examples of men and women who have suffered for their faith, when mere verbal recantation would have saved them from a dreaded fate." It is difficult to suppose that while we know that hundreds, if not thousands, of Chinese Christians perished in the Boxer rebellion, when a "mere verbal recantation" would have saved them, they are a solitary instance, and that no representatives of other persecuted faiths have ever sealed their faith with their blood. And the general tone and attitude of Giles is different from that of the other writers; his later statements give any correction that may be needed to this first one. Granting that he is correct, he has not really contradicted De Groot as have the others.

Personal feelings are doubtless absent from the work of great scholars. Let only the reader pass calm judgment on the facts as presented.

In earlier days, Parker tried his hand on some of the material which De Groot has used. In the *China Review*, vol. 17, pp. 4-13, Parker writes on "Chinese Rebellions." He does not name his authorities and confines himself to a statement little more than a bare recital of military facts. But his source is probably the 聖武記 named by De Groot, who also takes his account from that source; but the divergency in conclusions (and to some extent in translation) is amusing.*

I regret to find that Soothill, usually so accurate, is not free from the error of thinking that Confucianism is essentially a non-persecuting religion. In his book, "The Three Religions of China," the matter of persecution is the first that he considers, and he ventures to say that "the Confucianists have ever been jealous of their rivals, and even persecuted them." But he goes on to say that such persecution "has never attained to the severity exhibited in Europe," but has spent itself more on buildings than on people; Confucianism is a philosophy as well as a religion, and is too cold or too wise to persecute with undue warmth. What can one say to such statements but to ask whether the author of them has read De Groot? That a student of Chinese religions should write a book on them without having read the work in that field of the famous Dutch author is nearly unthinkable; that he could read them and hold the opinion which he prints here is likewise hardly to be thought. I cannot choose between the horns of this dilemma. One suggestion only I venture to offer; on the one hand the character of the Chinese of all classes, even to the observer of many years, is apt to appear far more indifferent to religious considerations than the character of Westerners; and on the

* Parker is much condensed. In describing the third rebellion he gets the grand secretary's name romanized Shuhê-tê (舒克德; only Canton uses an initial "h" in romanizing 克; De Groot makes the character 赫 which romanizes "hoh" or "he"); he says that the besieged imperials interposed "charms in the shape of naked women smeared with dogs' and fowls' blood." (De Groot, pp. 299-300. says, "The Imperialists cleverly remedied this evil by exorcising the guns with the blood of a naked woman and a virgin, and with a fowl and a dog. 裸婦女血雞犬厭之"; the latter translation would appear to be better. De Groot adds particulars from an Imperial decree.) The rebellion does not appear to Parker as religious in any sense, but merely a raiding expedition by a mob of the "rabble" against a wealthy city and the rice tribute fleet; whereas De Groot, while he does not emphasize a religious character in the rebellion, shows from edicts that its suppression was felt by the Emperor to be a religious war, the suppression of heretic rebels. Parker's fourth rebellion does not appear in De Groot.

other, religious persecution, though more fierce and bloody than that in Europe, has been in the hands of a few and its periods are separated by other and longer periods of apparent indifference. These facts furnish some excuse for the error of which we have to convict more than one writer.

There is also excuse for the failure of some students of Chinese religions to see the religious character of these wars in the fact that many who have specialized in Chinese history have likewise failed to see it.

The *Asiatic Journal*, vol. 9, (1832) contains an anonymous article entitled, "An historical sketch of the reign of Kheen lung." The same religious wars as those described by De Groot are here set forth in detail, but with hardly a suspicion that religion was the cause, especially in the case of the sects and secret societies. At the close comes the following paragraph, pp. 218-19 :

"The only reproach on his character is the excessive severity which he often displayed toward those who had incurred his displeasure. The destruction of the Tibetans of the two Kin-chhwan and that of the Mohammedans of Kan suh, are terrible examples; but we must consider that he thought, by the first, to secure forever the tranquillity of Szee chhwan, and by the second, to eradicate the spirit of religious persecution, so disgraceful and horrible a scourge of human society. The Chinese government is the only one in the world which has the good sense not to meddle with the religion of its subjects, nor to contribute in any way to the maintenance of the priesthood. There is free liberty in China for the exercise of any religious worship which has no tendency to disturb the tranquillity of the state; but as soon as the acts of sectaries are likely to occasion troubles, the government puts them down. Besides, an empire so extensive as that of China must be governed in a very different manner from the possessions of a petty king in Europe, the civilization of which differs altogether from that of the Chinese."

Thus we see that nearly a hundred years ago this historical error was being seriously asserted among foreign students of Chinese history. Observe, however, that the writer admits the existence of religious persecution; yet the Emperor's savage war somehow is not religious persecution, but is piously adapted to end such persecution. Two years later (1834) Gutzlaff in his "History of China," vol. 2, p. 18, makes a slight and uncertain reference to the religious character of some rebellions. His account of Roman Catholic missions recognizes the fact of the imperial persecutions, and the belief of the rulers that Christianity was prejudicial to manners and customs, not to

the government as such. MacGowan's History speaks of the closing of the monasteries in the Tang Dynasty in very mild terms, as though no persecution were involved, and refers briefly to the view of one Emperor, that Buddhism and Taoism were heretical doctrines; nothing more. Williams' "Middle Kingdom" is quite innocent of a knowledge of religious persecution. He describes the responsibility of the Emperor for national calamity, but does not connect it with the fear of offending Heaven by admitting heresy into the land. "The complete separation of the State religion from the worship of the common people accounts for the remarkable freedom of belief on religious topics." (vol. 2, p. 221.) The persecution of Christianity, in the Nestorian, Roman, and Protestant forms, appears as a struggle between error and truth that "has only begun to cast its shadow over the land" (p. 221), and on p. 223, speaking of checks to the power of Buddhism, the poor Confucianist, strong in his orthodoxy, is almost persecuted; his party "would not be driven from their position by imperial orders, nor coaxed by specious arguments to yield their ground." Dr. Pott's excellent handbook of Chinese history gives no hint of the boiling cauldron of persecution; he speaks merely, in one paragraph, of the suppression of the monasteries, which were, through the idle and vicious lives of the bonzes and nuns, a source of danger to the country. And in the same sense others, who need not be quoted.* Although ignorance of the facts may be excused to some degree in earlier students, it is not so excusable in those who have written since De Groot published his decisive work in 1903.

THE PREPARATION FOR PERSECUTION.

No religion has endured for a long period without forming at least two parties within itself, a conservative or orthodox party, and a liberal or heterodox party. The two seem necessary to the continued healthy existence of the religious body within which they arise. As time passes orthodoxy

* While this study is in the press, the first three volumes of Cordier's "Histoire Générale de la Chine" have come to hand. A somewhat hasty glance at the contents (unaided by the index which will doubtless be provided in the fourth volume) indicates that little is said about persecution, but that little is in accordance with the view of De Groot. Vol. 1, pp. 557-8, the first serious persecution, with the death of many bonzes, is noted, and De Groot is quoted. Vol. 3, p. 55, the destruction of Buddhist temples is noted. The question as to whether the persecution is religious or not is untouched; perhaps because the author does not consider the matter to be in question at all.

changes so that the heterodoxy of one generation becomes the orthodoxy of the next; and not infrequently the orthodox party is serenely unconscious that it does not stand precisely where its fathers stood. Sometimes an uneasy feeling does creep in that the faith once delivered is being altered and then the orthodox party maintains its sense of solidarity with the past by the device of dividing the sheep among its teachings from the goats. The sheep it calls "fundamentals," while the goats are "non-essentials." Any religion with a history exhibits these features sooner or later, and the religions of China have not been exceptions. But it happens that the Chinese temperament has so reacted to the different religions of the land as to make it seem right to many that a man should adhere to more than one religion. Therefore the tendency within any one religion in China to form the two parties that we have briefly described has been greatly belated (it has been accentuated since the establishment of the Republic), for one of the religions, Confucianism, has naturally taken the place of orthodox belief, and two others, Buddhism and Taoism, have formed the liberal or free-thinking party. Confucianism was first on the field; it emerged from the twilight of animism, with a noble system of belief in one great God, and of the duty of man to his neighbor. Dr. Chen is not completely wrong when he asserts that the Fatherhood of God is taught in Confucianism. It is true that we would challenge him to prove anything really like the fatherly love of God revealed in Jesus Christ. The only thing I have seen in the classics even remotely suggesting that supreme revelation is hidden away in a little known quarter of the Tso Chuan*, where a music master is made to say, "Heaven's love for the people is very great." This is much, but it is not equal even to the conception of God in the Mosaic law. And yet it is an indication of how far morally and religiously the system called Confucianism had advanced by the time that Buddhism came to China. In addition to the clash with another religion, however, there were other causes tending to make the static ideal of orthodoxy a characteristic of Confucianism. Some of these causes are indicated in the classical books, and it will be well to look at them.

An examination of the index of characters in the appendices to Legge's volumes reveals the fact that the classics are very fond

* (v. Journal of the North China Branch of the Royal Asiatic Society, vol. 48, 1917, p. 183)

of the character 正, which means "orthodox," or "correct"; whereas they use rather rarely either 淫 or 邪, which means respectively "excessive, lawless, dissolute," and "depraved"; and both mean also "heretical." Taken together, the last two words are used about one-third as often as the first, which is some indication of the fondness of the classics for emphasizing the orthodox and the correct, and of passing over the heretical or excessive as unworthy of notice. Unfortunately Legge's translations of the Book of Changes, of the Classic of Filial Piety, and of the Book of Rites are not accompanied by the Chinese text, and the indices are therefore omitted, so that we are unable to make the comparison in those cases. The same is true of Steele's translation of the I-Li. These works are among the less important parts of the Thirteen Classics, from the point of view of our study; it is more unfortunate that there are not facilities for examining the three commentaries on the Spring and Autumn, especially the Tso Chuan, in this particular study of the use of characters.

If we turn from individual characters to the religious ideas expressed, we get the same general result. In the 498 chapters which compose the twenty books of the Analects, there is not much said about religion. In only thirty chapters (that is, about one in seventeen) is anything at all said about it, and many of the statements have no bearing on orthodoxy. But the remaining portion has had an influence on Chinese life quite out of proportion to its size. It is part of one of the earliest books that the Chinese student has committed to memory, and while statements about governments and past worthies might stir the young mind, they are not to be compared in impressiveness with what is said about the ordinances of Heaven, sacrifices to ancestral spirits, and the importance of ritual. There is at least one direct warning against heresy (II: 16). "The study of heresies is harmful indeed."* If the study be harmful, how much more the practice. Just what the heresies indicated were, we do not know. Later commentators made the warning to apply to the teaching of Yang and Mih, and those of Buddhism and Taoism. Chu-hsi specifies the first three saying that heresies are what are different from, or outside of, the teachings of the sages.† We

* Ku Hung-ming translates "metaphysics"! The phrase is 異端, the same used by Kaohsi in the seventh chapter of the Sacred Edict.

† 非聖人之道而別爲一端.

have then authoritative interpretation enforcing the word of a revered Sage ; it would be difficult to estimate its total effect through hundreds of years upon the literati of China. The iteration with solemn warnings, of the need for filial piety, especially to the dead, of the need for sincerity in sacrifice, and of the power and wisdom of Heaven, with that great warning, that he who offends against Heaven has none to whom he can pray, all swell the chorus, making a background against which the warning about heresy stands out quite plainly.

The main text of the Great Learning is devoted to the matter of the cultivation of the person and the activities that arise from that, so religion is not mentioned. In the commentary there are four religious references, three of them dealing with the decrees of Heaven. When the supernatural Power whom one worships and fears is constantly represented as a law-giver, then the important thing will inevitably be a correct knowledge of his laws, and a careful conformity to them ; woe to the non-conformist. As the young Chinese student progressed through the classics, he may well have been impressed as much by what they did not say as by what they did. After the pattern of Confucius, there is little said about spiritual beings, but that little is clear-cut, and makes a picture whose whole force was in the direction of emphasizing correct beliefs and orthodox conduct.

In the Doctrine of the Mean, the case is much more complete. The religious character of this work is plain to any reader. The high-water mark to us is of course the famous 16th chapter, which says that spiritual beings, unseen, unheard, display their powers, affecting all men and drawing them to religious acts ; "they enter into all things and there is nothing without them." This is beautiful mysticism ; but with the Confucianist, as with all who have felt the need to reduce for regular use the movements of the spirit to tangible ordinances and outward symbols, there was fear of over-emphasizing the mystical side and the work proceeds to exalt sacrifice, taking care to urge sincerity at the same time. Proper performance of the sacrifice is closely connected with the appointment of Heaven (which the dynasty is sure to be much concerned about) while sincerity makes one the equal of Earth and Heaven (ch. 26). The connection of sincerity with divination is intimate (ch. 24), for the possessor of it is like a *shen* (神).

Not only is sacrifice connected with the appointment of Heaven, but "he who is greatly virtuous will be sure to receive the appointment of Heaven" (ch. 17). This ethical section is the stepping-stone from mysticism to ritual, for now we come to a series of sentences which look to the establishment of a religion and its church as part of the activity of the State. "To no one but the Emperor does it belong to order ceremonies, to fix the measures and determine the characters" (27, 2). That is, the throne is supreme alike in religion, in economics and in literature. "One may occupy the throne, but if he have not the proper virtue, he may not dare to make ceremonies or music" (27, 4). If this is true of the Emperor, much more will the common man not dare, no matter how virtuous, either to make them or to deviate from them. The institutions of the ruler are said to be rooted in his own character and conduct, which are sufficient attestors of the institutions to the people. "He sets them up before heaven and earth, and finds nothing in them contrary to their mode of operation. He presents himself with them before spiritual beings, and no doubts about them arise." (But what if they should arise?) This shows that he knows Heaven; his acts will be a law and a lesson to the Empire for ages. (29; 3, 4, 5.) If that be so, religious innovation or development of any sort must be regarded as quite unpermissible. And in addition to the Emperor, there is Confucius. He is likened to Heaven and Earth, he hands down the laws of the former Emperors, and though he is said to be magnanimous, generous, benign and mild, yet his greatness is such that anyone who ventured to change anything in the national religion, or add to it, or take from it, would surely be judged blasphemous and worthy of death. His is the right to prescribe the invariable relations and fundamental virtues of men. (31, 32, 33.) A more solid foundation for orthodoxy, and for conformity, it would be hard to imagine. The seeds of religious persecution are surely in this book; metaphysics and mysticism are prostituted to the uses of the narrow-minded, ritualistic zealot.

(To be continued.)

The Peace Makers

JOHN B. HEEREN

THE text for this occasion is found in Matthew v :8-9 where we read, "Blessed are the peace makers, for they shall be called the sons of God"; or in the more exact words of Weymouth, "Blessed are the peace makers, for it is they who shall be recognized as sons of God."

When Christ the Prince of Peace was born, His birth was announced by angelic heralds with these memorable words, "Fear not: for behold I bring you good tidings of great joy, which shall be to all people—Glory to God in the Highest and peace on earth; good will towards men." The peasant carpenter of Galilee not only appeared on the stage of life under the spell of such auspicious prophesies, but He also fulfilled them by living the life of a peace maker. In John iv :1-2 we are told, "When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (though Jesus himself baptized not but his disciples) He left Judea, and departed again into Galilee." Rather than gain any popularity at the expense of John, rather than have any jealousies, any misunderstandings, any friction, He deliberately gives up His country trip, His evangelizing tour, in order to make for peace. He lived as a peace maker; He died as the Prince of Peace. Innocent of any crime, yet crucified by a cruel, time-serving opportunist governor, amid the gathering gloom of death, He said, "Father, forgive them for they know not what they do." Here is a new creative ethical principle impinged on human life; forget the wrongs of your enemies; forgive the sins of those that murder you. If the world of to-day could only be infected by such ethical sublimity, if it could only forgive, if it could only forget, or at least control, some of its furious hates, how infinitely more easy it would be to solve the problems of peace in these hours of world crisis.

This beatitude is the Magna Charta of Christian ethics, nay of all ethics. This beatitude is our test tube in the laboratory of human life and experience, by means of which you can determine the quality, the value, the success of man's Christianity. It is the only beatitude whose practice bequeaths divine sonship. If you make peace, you not only *are*, but you shall be *recognized* as a son of God. Remember that Jesus does not say,

"Blessed are the peaceful"; if you merely live in peace, if you are a clever but spineless "straddler of the fence," or if habitually in Pilate's fashion you wash your hands of all responsibility, you can lay no claim to divine sonship. Active, positive, aggressive peace making alone entitles you and me to membership in the circle of God's children. Notice too that this beatitude is stripped of all the limitations of time, place, colour and creed; Christian or Jew; Protestant or Catholic; whosoever makes peace possesses the attributes of divine character and shall be called a son of God; i.e., he shall be recognized as possessing the qualities of divine character.

Let us apply this beatitude, this test, to our own lives, our organizations, our civilization, and to the great outstanding problem of to-day—the establishment of peace, industrial, racial, and international peace. We call ourselves, our machinery, our civilization Christian, but we must justify this title of divine sonship by taking upon ourselves the burden of making peace.

I.

In the first place, if we are to deserve this title we must do our best to make for industrial peace. Let us recognize that we are in the midst of a vast, seething cauldron of industrial unrest, the like of which the race has never before experienced. One of the most potent causes is the fact that Karl Marx of Germany, and Fourier of France, preached more effectively and with far greater prophetic fervor the doctrine of "class war"—the idea that capital and labor have nothing in common—than you and I have presented the glad news of peace. The result is well nigh universal industrial chaos, with many a government cringing at the feet of labor. The class war is on; strikes everywhere; strikes in countries drunk with victory as well as in countries stunned by overwhelming defeat.

But labor is not alone to blame; capital has often pointed the way to violence. During the last few years many a firm has reaped hundreds of per cent of profit. Moreover, capital has often been just as uncompromising as labor. Some months ago Judge Gary of the U. S. Steel Corporation declared that he would never yield to the demands of labor.

"Peace on earth: good will towards men." You and I must act as peace makers. What can we do? First of all recognize, as did King Arthur, when breathing his last, he

said, "The old order changeth, yielding place to the new, and God fulfils himself in many ways." The old order is falling to pieces, and let us persuade men to welcome the new with its changes and to admit justice in many of the demands made by the toilers. History is one long story of the transfer of power from the classes to the masses. To stand for repression, as did the church in the time of Louis XIV, Louis XV, and Louis XVI will simply spell disaster and beget revolution. Above all let us be industrial peace makers in China. China is in the birth throes of the industrial revolution. Right here in Tsinan, in our local cotton mill, as well as in the match factory, you can see re-enacted all the crimes and tragedies of capitalism: this means future industrial and class war. Can we not merit the title of divine sonship by giving China, before it is too late, the gospel of industrial peace?

II.

In the second place if future generations shall recognize us as sons of God, it is imperative that we become makers of racial peace. If we do not make and preach this sort of peace, our posterity will reap the whirlwind of racial murder. Two decades ago ex-emperor William II spoke of the "Yellow Peril," to-day men speak of the "White Peril." Read Du Bois "Darkwater; Voices from within the Veil." Study the literature of Pan-Asianism, and you can see the formation of a dark ominous cloud of racial war. Recently, I read a series of articles written by a Japanese in which series the writer urged all Asiatics to forget their differences and to co-operate in order to remove the white peril and to throw off the yoke of the white man's tyranny. This man argues that the man who possesses a white skin considers himself "Lord of creation" and looks down with infinite contempt on the so-called inferior races. The writer challenges the yellow race to end this tragedy.

In a recent book an Anglo-Saxon writer says, "It cannot be gainsaid that there are races on the globe which are incapable of assimilating the higher forms of civilization, but which might well render valuable services in the lower without suffering themselves or demoralizing others. . . . and the only basis conceivable to-day is that which would start from the postulate that some races of men come into the world devoid of the

capacity for any more useful part in the progress of mankind than that which was hitherto allotted to the proletariat."

Such writings make for race war and do not promote racial peace. Some time ago I asked one of my history students to name the great historical upheavals. He mentioned the Renaissance, as the great intellectual revolt; the Reformation, as the religious upheaval; the French Revolution as the political convulsion; and he ended by saying that now we were in the midst of a racial revolution. On my asking him what he meant by the last statement, he said that he referred to the contest for supremacy being waged between the differently colored races. The student was decades ahead of his time, but he expressed the growing feeling of the Far East.

Have we any responsibility? "Blessed are the peace makers, for it is they who shall be recognized as sons of God." Are you and I preaching the doctrine of racial equality, or are we propagating the gospel of *white* superiority and *colored* inferiority? Paul said that in Christ there could be neither Greek nor Jew, neither barbarian nor Sythian, neither bond nor free. Kipling's prophecy, "Oh, East is East, and West is West, the twain shall never meet," will be literally fulfilled, unless you and I here in China, and Christians everywhere, merit the title of divine sonship by being promoters of good will among the races.

III.

Finally, let us merit the benediction of this beatitude by exerting ourselves to usher in the reign of peace on earth and good will among nations. Let it be clearly understood there is not the slightest intention to hint that the last war should not have been fought. The merest novice in historical causes and forces knows that neither the moral conscientiousness of the race in general nor the spiritual idealism of Christianity in particular was either willing or strong enough to avert this the greatest of all human holocausts. Nevertheless, hundreds of thousands gave their lives gladly and freely because they believed they were putting an end to war. In the words of the immortal Lincoln let us "here highly resolve that these dead shall have not have died in vain."

This is the age of nationalism, and too many of us assume the attitude of Paolo Sarpi, the Italian historian, who said "Let us be Venetians first and Christians after." Are

we Americans first or British first, and Christians after? If so, this beautiful beatitude has for us no message of international peace. The practical test of your and my Christianity is our success in making peace. It is high time that in these days of universal crisis we show our colors. An old professor of mine in his book on "Philosophy of History" says that every ideal has its own history, which falls into :

- (1) The period of birth ;
- (2) The period of growth ;
- (3) The period of propagation.

When the French Revolution had reached the stage of propagation, with prophetic fervor within five years the revolutionists established six republics outside of France and spread broadcast over Europe the ideas of "liberty, equality, and fraternity," thus planting the seeds of the revolution of 1820, the revolution of 1830, and the revolution of 1848. The ideal of world peace and disarmament has reached the period of propagation. Cannot you and I imitate those Frenchmen and with equal self-sacrifice to an ideal and with even a surpassing prophetic vigor and enthusiasm preach the ideal of our Prince of Peace and thus secure from unborn generations the verdict that we were real sons of God, because we were peace makers ?

Unfortunately, most of us have been and are members of those Christian bodies which have not stood irrevocably against war, but have served two masters, Christ, the Prince of Peace, and Mars, the God of War. Mr. Lange in a recent book "Histoire de l'Internationalism," published by the Norwegian Nobel Institute, shows that the great body of organized Christianity early took upon itself the role of militancy and left to the heretics the care of the peace-ideal. The Anabaptists, some of the leaders of the fifth monarchy men, the Quakers, the Mennonites, and other despised sects have tried to eliminate war while we the conventional, orthodox church goers, have temporized and compromised, with the result that even now it is doubtful whether mankind is ready for a regime of international peace.

Let us, the majority Christians, begin *at once* ; begin to-day to preach and make peace ; preach it everywhere, at home, in the school, at church, in the factory ; preach peace with divine vision and prophetic fervor. Let us teach China, teach the young, to loathe war and no longer to idolize the gilded epaulets of strutting military men ; no more to sacrifice

themselves for the engines of death which in another few centuries will all be thrown on the scrap heap of human civilization.

Let us swear undying opposition to the ideal of the past so well expressed by the poet ;

“ All must perish !
The sword cleaveth the helmet ;
The strong armour is pierced by the lance ;
Fire devoureth the dwelling of princes,
Engines break down the fences of the battle.

All must perish !
The race of Hengist is gone—
The name of Horsa is no more !
Shrink not from your doom, sons of the sword !
Let your blades drink blood-like wine ;
Feast ye in the banquet of slaughter,
By the light of the blazing halls !
Strong be your swords while your blood is warm.
And spare neither for pity nor fear,
For vengeance hath but an hour.”

This is a dying ideal ; it has caused unspeakable and unnameable tragedies. The other night a young lady told me about a home in which she had spent three weeks. Four of the five sons of this home had gone to the war. One was killed in action ; one came home without his legs ; a third returned legless and armless, and the fourth came back to father and mother incurably insane. She pictured the awful, impenetrable gloom of that home. That is what we call civilization ! Christian civilization ! In the presence of Almighty God can you conscientiously advocate or justify an ideal causing such tragedies and still claim divine sonship ? No ; I would far rather say with a recent English writer, “ Let us, if you insist, continue to embrace this bloody and inhuman system ; but, in God’s name, dignify it with no high-sounding titles ! ” Three years ago a man might have been shot or at least imprisoned for saying this. Many a man is rotting away in dingy dungeons for expressing such sentiments ; but the day will dawn when the man advocating war will be shot and the preacher and maker of peace will be recognized as a son of God.

This is the psychological moment ; to-day is the accepted time ; the League of Nations, lame and halt, despised and ridiculed is trying to get on its feet ; let us be sure that our influence is a constructive one. If not, other men and other organizations will receive the plaudits of mankind for making durable international peace. During the Polish-Russian crisis

in August, when British labor warned the English Government not to become involved in a general European war, an American writer wrote, "British Labor is, therefore, well advised in refusing to relax its vigilance no matter how many fair words are spoken. For upon British Labor with its allies in the ranks of Liberalism rests the burden and the glory of saving Europe from a supreme disaster To their eternal credit, they have not misjudged the terrible gravity of the crisis. May they hold fast. Their cause is the cause of mankind." Would that this had been written of the Christian forces. Will you and I, and those allied with us, allow the future historian to say that in the great crisis of the twentieth century Labor, the Socialists and other non-Christian and even anti-Christian organizations were the real sons of God, because they were the makers of peace? May God Almighty forbid!

IV.

"Blessed are the peace makers for it is they who shall be recognized as the sons of God." Living in a cauldron of industrial unrest, seeing the rising cloud of racial hostility, witnessing the feeble attempt to set up war averting international machinery, let us like Peter the Hermit of old, with undying fervor and ringing eloquence, preach not his message of war but Christ's gospel of peace.

"Put up the sword! The voice of Christ once more
Speaks in the pause of the cannon's roar,
War fails, try peace; put up the useless sword,
Fear not the end. There is a story told
In Eastern tents, when autumn nights grow cold,
And round the fire the Mongol shepherds sit
With grave responses listening to it:
Once, on the errands of his mercy bent,
Buddha, the holy and benevolent,
Met a fell monster, huge and fierce of look,
Whose awful voice the hills and forests shook.
'O, son of peace!' the giant cried, 'thy fate
Is sealed at last, and love shall yield to hate.'
The unarmed Buddha looking with no trace
Of fear or anger, in the monster's face,
In pity said: 'Poor friend, even thee I love.'
Lo! as he spake the sky-tall terror sank
To hand-breath size; the huge abhorrence shrank
Into the form and fashion of a dove:
And where the thunder of its rage was heard,
Circling above him sweetly sang the bird:
'Hate hath no harm for love,' so ran the song;
'And peace unweaponed conquers every wrong!'"



A ragged beggar. Weihsien, Shan.



A woman "down and out." Telchow, Shan.

FAMINE VICTIMS.



What the Chinese Are Thinking about Christianity

Modern Radical Thought Among Chinese Students*

R. Y. LO and PAUL HUTCHINSON

EVERY mind bears the stamp of its environment. Environment, supplemented by the hereditary character, or the formulated doctrine of some great thinker born of a race, moulds the mind of a nation into a national type.

Speaking in a sweeping fashion, we may say that the Chinese mind of the past several centuries has been the crystallized ideas of Confucius and the neo-Confucianists. The Confucian philosophy, as we all know, clings to things positive and concrete. It stands on the solid ground of practical ethics and social organization, while its literature enjoins mankind to study the laws of nature and put themselves in harmony with them. Confucius was not unaware that there might be something underlying the physical, but it appears to him unfathomable. Here Confucius seems to have reasoned, like Locke, that our knowledge does not reach farther than our ideas of sensible objects. This is Positivism pure and simple; call it Empiricism or Rationalism, if you like.

At this point one easily sees how much of an influence the teachings of Confucius must have had in the development of the Chinese student mind. Indeed, so general is his influence that scholars of the nation are proud to call themselves Yü, the Confucianist, or the Rationalist. Consequently, scholars in China are most rationalistic in mind, which means, of course, that they are open to scientific demonstration, but impervious to dogma.

Historically, the chronicles relate that Wang Ngau-shi, a minister of the Sung Dynasty, opposed the idea that droughts and earthquakes were penalties for human crime. "Do you expect to change the order of nature? Do you wish that new laws should be made for you?" he asked. It is significant that the emperor yielded to his clear-headed adviser on this point. Han Yu, the great scholar of the Tang Dynasty, protested

* Report read at annual meeting of East China Educational Association, February 1921.

against the worship of relics by a Buddhist emperor. Wang Ching, a leading metaphysician, applied metaphysical, or rather rationalistic, criticism to the whole body of Chinese literature, weeding out superstitions from the writings of every school.

Similar instances might be multiplied, but for our present purpose these will suffice. What we want to show is that with the teachings of Confucius and such historical facts as a background, Chinese students come naturally by any rationalism in their thinking, and if not well guided are likely to go to extremes. Particularly in this period of scientific discovery and intensive criticism, when everything is considered on its merits, we, as well as they, are bound to be much swayed by the *zeitgeist* for good or evil.

That the thought of modern Chinese students should be radical is not to be wondered at when one considers the crisis China is facing. With antiquated implements and domestic trade China was able to exist during her period of isolation, but since the intrusion of the Western nations, with their modern implements and commercial facilities, China's weakness in politics and commerce has been revealed. Education, too, once meant nothing more than the study of the classics and of styles of writing. Language was regarded, not as a means of expression, but as the end of knowledge. Inventive effort was discouraged and mechanical genius dwarfed. But to-day the situation is quite different. With economic and commercial problems pressing upon her hourly, and perplexed by the many delicate international relationships into which she has been thrust, China has found it necessary to supplement, if not to discard entirely, her old system of education with modern science and Western civilization.

You know how rapidly the enthusiasm for Western education has spread; how students have gone abroad by hundreds; and how new books have been translated in great numbers. Books on Law, Constitution, and Politics were the first to be put into Chinese. But later, books of a social and economic nature, such as Rousseau's "Social Contract"; Adam Smith's "Wealth of Nations"; Herbert Spencer's "Social Principles"; Darwin's "Origin of Species"; Benjamin Kidd's "Social Evolution"; Montesquieu's "The Spirit of Laws," and many such have had a wide reading. Just how much these have influenced the changing Chinese mind, no one can say. But one thing is sure,—they have done their work in arousing

the minds of Chinese students to their present clamor for a democratic government.

Politically, what can the students do with bare hands? One student writes: "We must not sacrifice our golden time to fight against the rotten militarists and corrupt officials with bare hands, because it is expensive, destructive, and negative." Yet how can the students be blind to China's situation if they are to assert themselves as masters of the nation?

Governmentally, China is still disunited, with control in the grip of the strong fists. Individual responsibility is unknown; bribery and squeeze are bold. Economically, everywhere poor people die of unemployment, cold and hunger. With the increasing cost of living, the masses have not enough to buy salt, that necessity of life. Ignorance prevails; the laboring classes are exploited. Socially, the ancient conception of the family is disintegrating, and marriage is becoming an increasingly unhappy relation to many. Women are oppressed and children neglected. On all sides one sees misery and discontent.

Hence, the unparalleled social movements of to-day. For, as a rule, the more corrupt a society is, the more radical is the thought of the people and their attitude toward reform. And one has only to study China as she now is to know why Bolshevism, Syndicalism, Communism, Marxian Socialism, and, to some extent, Anarchism are being advocated.

In point of fact, social reforms spring from the thinking class, and China is no exception. Teachers and students are the leading spirits in this movement that some have called a Renaissance, and some a Reformation, and some a Revolution. They are deeply dissatisfied with things as they are. They are greatly concerned at the weaknesses of Chinese society, and they are seeking to discover the real causes. This leads them to a scientific study of Chinese institutions.

Their method is simple, and familiar. They ask, first, What is it? Then, What is it for? Finally, What does it accomplish? Any system or institution that does not satisfactorily pass this examination is doomed.

As an example, take their attitude toward the problems of labor. Being sceptical in their approach to economic questions and institutions, the thinking class finds its suspicions aroused by the burdens which labor bears without being able to earn a living wage. Why is this so? There must be something

wrong with the system. The logical step, therefore, is to question the rights and privileges of the capitalists, who enjoy so much and do so little.

In the same way, after living in an atmosphere of oppression, without even the right of choosing a vocation or one's intimates, the student comes to question the right of parents to dominate the family as in the past. And so in all the fields affected, the spirit of revolution is being fostered.

Now it can be readily seen that conditions both external and internal have affected the student mind. Led by the professors of the National University at Peking; influenced by the writings of Tolstoi, Kropotkin, Bergson, Eucken, and the lectures of Dr. Dewey and Bertrand Russell; inspired by the success of Russian Bolshevism, the growth of radical thought among Chinese students, if it should be comprehended, would astonish, if it did not alarm, the world.

At present there are periodicals without number—weeklies, ten-day issues, monthlies and quarterlies—published in the vernacular by students, in which their theories and ultra-theories are to be found. They are so absorbed in social and economic reform that the question of government has not yet engaged their minds to the extent that social and economic issues have. However, some have gone as far as to propose the doing away with government and law, since they are experienced as oppressive and crushing. Others favor the abolition of all taxes, save that on land. Still others would like to see the adoption of a straight State-Socialism.

In passing, it is worthy of note that one of the most distinguished of Chinese writers argues in favor of Anarchism, and maintains that this form of society will be the natural goal of all the nations, when the end for which government exists has been attained. In other words, government is only a means to an end; when the end has been attained, the means should be abandoned. He again says that government is one of the stages in the progress of civilization, and so cannot be a permanent institution.

In matters of social reform, the cry is "Emancipation and reconstruction." In his article on "Social Duties," which appeared in the *Weekly Review* for April 17, 1920, Mr. Tsu Yung Yi points out the following as the specific social duties of the moment: (1) To break open all blind faiths and supersti-

tions; (2) to overthrow all class distinctions; (3) to advance universal education.

Attacking the custom of giving examinations and diplomas, a student named Han Chin, writing in the same paper, claimed them to be part of a system that fosters class distinctions and licenses men of brains to rule and exploit.

One student, speaking on family relationships, writes: "The relationship between parents and children in the old family is something too autocratic to survive in a republican state. It gives the parents absolute rights over their children, but imposes no duties upon them. It is absurd to think that a father could even send his son to prison without the flimsiest reason."

Another, advocating free divorce, writes: "The life of marriage as known of old is no marriage. If it is a marriage it certainly is a slavery and bargain, unworthy of the name marriage. What is marriage? It is simply the meeting of two minds. Therefore, love should be of primal importance. Love should not be interfered with; hence should be absolutely free. Since there should be free love, there should also be free divorce."

Girl students likewise seek emancipation. To obtain it, one girl sets forth the following procedure: (1) Abandon all sexual distinctions; (2) establish equal education for both sexes; (3) organize a women's union; (4) remove restrictions from social intercourse; (5) reorganize the family; (6) open all industries to women; (7) grant them economic independence, and so forth and so on.

A Chengtu girl student writes about her experience in meeting family opposition when she tried to cut off her hair (evidently the influence of Mrs. Vernon Castle is reaching West China) which she felt to be cumbersome, time-wasting, disease-breeding, and useless except to attract men.

In reply to an objection to the equal treatment of women, a normal school teacher writes that the contention that women's business is confined to the home is untenable, for, she argues, in ancient times when men were allotted the work outside and women inside, it was only an accident and not a rationally considered action, hence, the custom should not be followed forever. Moreover, work outside the household has been done by women in Europe and America just as well, if not better, than by men, and it has been proven that men can do better

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cooking and sewing than the women. If that isn't radical thought, what would you call it?

In matters of religion, the students are frankly sceptical. They are prejudiced neither for nor against religion, but critical. In this connection Christianity is being more searchingly studied than ever before. To the thinking class, any religion that has an important bearing on society is worth study. "In my opinion," a prominent writer states, "the rational attitude toward Christianity is to treat it seriously and study it as a subject of great social significance. I hope we shall not continue to talk about it with closed eyes as in the past."

With the exception of a few who find religion so irreconcilable to science as to denounce it as a retarding force in human progress and an enemy to civilization, the majority of students are open-minded, believing that a right kind of religion is the salvation of China. As another writer of renown declares: "As I am not a member of any church, I am not interested in protecting any organization or advocating the excellence of any particular faith. But I have often felt that religion contains within it the highest ethics, and so I think that if we want imperfect mankind to make progress toward perfection we cannot lightly set religion aside."

However, this open-mindedness does not mean that these students are persuaded that religion is necessary, or that Christianity is a perfect fulfilment of the religious needs of China. The easiest way in which to discover this is to talk with a group of them. A single body of government students, studying Christianity, recently put forward such questions as these: "What proof have you that there is a God?"; "What do you gain if there is a God?"; "Can you be a Christian without believing in God?"; "Is not religion a past issue; something that served humanity during a certain stage in the development of society, but is now outworn?"; "Is it not possible to absorb or include in Christianity Buddhism and Confucianism?" Our entire time could be profitably spent in analyzing any one of these questions, with its background.

So much for the non-Christian students. Presumably we all realize how the same currents are affecting the students who are under direct Christian influence. But perhaps we have not stopped to consider that this is not simply something that touches a student here and there but the whole group upon

whom we depend to lead the way toward a Christian China in the next generation.

In an attempt to gauge this flow of radical thought we have obtained cross-sections of classroom conversations from many of the leading schools of East China, together with some discussions raised in summer conferences. It is impossible to give the results of this investigation as a whole. It is enough to say that we have not found a single student body in our schools not deeply affected by ideas which, whether in the realm of politics, economics, sociology, or religion, can hardly be called orthodox.

Take, as an example, the attitude of the young women toward the question of women's rights. Christian women students are not advocating free love, the dissolution of the family, or similar ideas, at least not in the classroom. But one wants to know if this is not the time to make China's educational system co-educational. Another is wondering whether the promiscuity between the sexes in Western society would prove a good thing in China or not. Another asks how equal opportunities and wages are to be obtained for women with training equal to that of men. (This may not sound radical to you, but consider it from the Chinese standpoint.) Another wants to know how educated women are to be given something to do beside teach (an interesting reversal of the traditional attitude toward the teaching profession), and still another comes out with the bald statement that the great question of the present is: "Women's rights, and how to obtain them?"

The readjustments of society due to changing standards of sexual relationship are equally in the thought of the male students. Many examples could be cited, the climax being found, perhaps, in the poor chap in Hunan who tried the Western system of courtship with such poor results that he demanded of his teacher: "What shall I do when a girl treats my offer of marriage as an insult?"

You may consider as more serious the trend which has moved the Christian students of one great center recently to demonstrate with public posters which advocate such ideals of education as equality between teachers and pupils, the abolition of examinations, and the like! And then there is the agitation over political affairs, which, in view of the condition of the country, raises the question: "What is the use of govern-

ment?" out of which comes the even more sinister query: "What is the need of government?" It is students in mission schools who are asking that.

If socialism can ever prove its case it will apparently find a welcome among the Christian students of China. There is an immense revolt against the unjust social and economic conditions of the country, which one girl summarized in her question, "Why do the poor have to work so hard and get so little?" But these students will not be content with raising the question. Indications everywhere point to their readiness to embrace almost any experiment which holds promise of remedying the outrageous facts of coolie, woman, and child labor.

A study of these returns, however, leads to the opinion that in political, and certainly in social and economic, matters students are much more responsive to the suggestions of their teachers than in the realm of religion. Probably all teachers feel this, and for this reason we are just now experiencing something bordering on panic among certain teachers, and other Christian workers, who see their pupils launching out upon seas of religious discussion the farther shores of which are beyond our sight. It generally gives a hen who has hatched duck eggs a panic when her brood takes to the water, and a similar phenomenon is recognizable in some parts of the mission field to-day.

Here, again, we are embarrassed by a wealth of material. What can we report in this circumscribed time?

First, let us say that returns from our theological seminaries, senior colleges for men and women, junior colleges for men, and middle schools for both sexes, show that our students are wrestling with the problems of Christology, and particularly as implied in the doctrine of the Trinity, in a manner that bodes ill for the hopes of those who would impose faith through a professorial "ipse dixit." One student cries: "Since Father and Son are one God, why do we always call Jesus the Son of God?" Another: "Since God is one, how can there be a trinity of three persons?" Another: "If God, Son and Holy Spirit are three in one, why preach them separately?" Another: "If God and Son are one, why does it say in the Bible that even the Son does not know what the Father intends?" Another: "Since Jesus is God and God is Jesus, to whom did He pray when He was in the world?" Another:

"Is Jesus Christ God?" Another: "What is the proof that Jesus is God and not a saint like Confucius or many other saints who suffered for their teaching?" And so on, and so on, and so on. Questions bordering this subject are almost endless. Most of them, it is of interest to note, are asked by students that are numbered in your catalogue returns as Christians.

The student attitude toward miracles is the same as in the case of non-Christians, already cited. "Can we believe in them in view of their unscientific character?" asks one, and the general attitude seems to be about this: "Here is one place where Christianity and modern science are opposed. If I want to be a Christian, I must accept the miracles; but how can I do this and still remain a modern student? It is a mystery." Some students are content to leave it a mystery, but more are not. They say, in the words of a Christian university student, "As we read the stories of the miracles of Jesus Christ we don't quite believe that they are all true because they are theological and conflict with science. As to the scientific point of view they are absolutely untrue." Specific miracles, such as the Virgin Birth and the wonder tales of the Old Testament, seem to be regarded as of a piece with similar stories that have grown up about other oriental religions. But most disquieting is the question that finally comes to so many: "Since we cannot believe in miracles, can we believe in Christ?" It was a college student who asked that, and his words echo the thoughts within scores of hearts.

We cannot discuss all these questions at length, but you can see the significance of such questions as these:

"Is there really heaven and hell?"

"Why cannot God destroy the devil if He is almighty?"

"Why does God let Satan tempt people when He commands us not to tempt each other?" Or, as a girl put it, "Who created Satan?"

"Are these very religious people who prophesy the date of Christ's coming false prophets?"

"Is not the belief in immortality a kind of superstition?"

A theological student takes a deeper plunge. "What," asks he, "is the relation of mesmerism to prayer and the development (note that word) of eternal life?"

"Why should little children die? Is it to punish or test their parents, or to show God's power?" Without the second

question the first cannot be called an indication of radical thought, but with it we certainly find one student mind dissatisfied with current explanations of the problem of suffering.

The fitness or unfitness of Christianity for China is being discussed by our students. One asks: "How can the pacific teachings of Jesus Christ help China when she needs the 'iron and blood heart and spirit'?" Another, giving evidence of a curious confusion of thought, suggests: "Is not socialism better for China than Christianity?" And a senior in a Christian college, a church member, who has been brooding upon the peculiar adaptability of Buddhism and other non-Christian forms of worship to Chinese conditions, cautions us on no account to speak badly about other religions.

It only remains to say that everywhere there is apparent questioning by our students of the foundations of faith itself. The seed sown by radicals without our ranks is bearing fruit within. "Why should we have religion," a Christian student asks, "since it is superstition that causes stagnation in progress?" Christian worship is compared with the worship of idols by the ignorant, and all alike stigmatized as superstition. And in many and many a school there is evidence that thoughtful students, who have been under Christian instruction for years, are reaching the point where, over against all religion, Christianity as well as the rest, they are writing that sinister word: Superstition.

Many of you who are here will recall echoes of these questions, or others even more startling, as you have heard them in your own class-rooms, or in the sanctuary of your private talks with your pupils. You will know that we have not overdrawn the picture. We might have quoted many other questions, had they been needed to make our case. The case, we believe, is made. Within the schools conducted by the Christian Church you will find as much radical thought, and thought as dangerous in its implications, as is to be found anywhere in this seething land.

It is foolish to lay this at the door of unfaithful teachers. These questions came from sources unquestionably orthodox, as well as from schools of more liberal leanings. Some of the most startling among them were raised by students who have been taught *only* by teachers who believe in and teach an inerrant Bible, equally and verbally inspired. You cannot blame such teachers for young minds stirred to adventure.

The blame, we repeat, must be laid at the door of environment, just now the more easily exerting its influence because of the rationalistic heredity of the Chinese race. We cannot change heredity; and it is beyond our power to change environment until long after this student generation shall have passed. How, then, are we to meet this present situation?

We should not attempt to resist this flood by building dykes and embankments, for then there will be an overflow and loss. But if it is guided and directed into right channels, it will do good to the neighboring fields and ground. To do this we must be sympathetic as well as tactful. Besides preaching an all-sided gospel of a dynamic nature, we should keep our mental life alert and prove our ability to speak in the most modern terms. We should also be able to show that a full gospel can meet social needs and solve industrial problems, as well as spiritual needs and moral problems. Most important of all is a united front against atheism or agnosticism. United we stand; divided we fall. We should work on broad principles, leaving the details for consideration in the light of specific situations. Should we waste time and money in wrangling over petty details and unimportant formalities to the neglect of the essential, we by so much undermine the foundation of the new Christian social order we desire to build. But a sympathetic encouragement of our students to independent thought, coupled with a wise suggestion as to where the best sources of inspiration are to be found, will serve not only to hold them to the conceptions that we represent, but to develop them into men and women strong and self-reliant enough to establish a Christian China.

Sometimes We Neglect A Factor

FRANK T. CARTWRIGHT

“**P**RAY” and “play” have much in common and little of difference—in spelling. In fact, when our Chinese students attempt to utter the words we find that there is practically no difference in sound. Yet some people think that these words are continents apart as far as a man’s spiritual life is concerned.

However, play has just as definite a place in the building of spiritual whole-souledness as prayer, and it is a part that is all too often neglected. Because a man can be a spiritual power

by a heavy emphasis upon meditation and prayer *without* any play, it is often assumed that he ought to build his life in such fashion.

True, no man can become a saint in life and influence by play alone. But it is just as true that no man can be all the man he ought to be if he leaves play out of his life. I have known men of rare spirituality who never played; but always with a deep regret have I wondered, "What might not this man have accomplished if his life had been balanced a bit, leavened somewhat, with play!"

There are two men of whom I think now, men whom it was a privilege to know. One was scholarly, a man of deep spiritual insight. His sermons were a source of uplift to me. They were deep, they were wholesome, they held power. But they were preached to an almost empty church. Except in gatherings of preachers he had very little hearing. He was always too busy to play.

The other man was not so much the student, but he was one of the best tennis players in the city. He frequently attended the base ball games. He knew the young men of his church who played on the basket ball team much better than he knew the ancient church fathers. But he knew Christ well, too. He never neglected prayer; he simply added play to his life. His sermons were not as deep, perhaps not so charged with spiritual power as those of his friend. But he preached to a crowded church each week and annually there were scores of young people led to Christ and service through him.

Play need not be limited to one sort. One man may enjoy the drive and smash of tennis; another may thrive best on golf. Here is one who can play basket ball with his students; there is one to whom a tramp in the glory of God's out-of-doors is the limit of possible physical exertion. There are hunting trips for some; for others there are hours of relaxation spent socially with friends. No matter what the form of play is, if it gives relaxation from the strain of work, it has a definite value in life.

Christ knew its worth. He went to weddings. The Pharisees and the sinners recognized that He willingly, perhaps gladly, accepted their invitations to feasts. When His followers, like Him, were dead wearied with the constant press of work He urged, "Come ye apart into a desert place and rest a while." He took part in what was the play of His day.

Brethren, let us pray—and, also, let us play.

Little Parables of Chinese Life

E. M. P., JR.

NUMBER 3. THE SOAP BREAD.

I TOOK a walk one morning down a busy temple street with an American who had just arrived in this celestial land. He was a doctor. He was interested in the long queues the men wore, distressed at the deformed shoes the women wore, and the particular and general uncleanness of everybody and everything offended his prophylactic personality. It was the morning meal hour when everybody was out crowding the food stands in an effort to get through with the necessary extravagance of breakfast as soon as possible. We came to a man who stood behind a small push cart which was filled with steamed bread. It was enjoying a season of great popularity with the flies. My friend asked me in astonishment, "What is that white stuff?—soap?" And I answered, "If it is they seem to be eating it." The doctor retorted, "These people seem to be hungry all right but I believe they need soap as much as they do bread."

And that started me going on the idea of cleaning up the Chinese.

Even if it had been soap, to have eaten it would have been a dietetic indiscretion, and would have left little evidence on the outside of cleansing.

There's lots of talk nowadays about a gospel which simply tries to clean people up. Paved streets and electric lights are suggested as more important than the straight and narrow way and the Light of the World. A misconception of the Sermon on the Mount makes people substitute, "Ye are the soap of the earth; if the soap has lost its lather, wherewith shall Saturday night become the national bath? time for the heathen!" for a more familiar passage. But the Preacher of that interesting sermon must have been right when he remarked later, that He was the Bread of Life, and added that, "unless ye eat the flesh of the Son of Man ye have no life in you." That which comes from within a man defiles him. This is real uncleanness. Clean his heart and we have real cleanliness.

We believe in salvation and soap. We are sure of this order. Soap has made few men clean up inside; salvation has

scrubbed up many a man outside. It's the Bread of Life that can be eaten that does the business. Don't put too much faith in soap, no matter how closely it resembles bread.

Notes and Queries

Is the Chinese Church justified in lending out church funds at the usual exorbitant rates of interest?

I AM in favor of lending out church money at a rate of interest less than usual for the sake of safety. Of course there is no hard and fast rule for anything. As an emergency I think the church money can be lent out to the members of the church, when suffering from famine, even with less interest.

CHANG PO-LING.

Do the palatial appearing residences of many missionaries have an unfavorable effect on the Chinese?

My answer to the question put to me in your letter is in the negative. After all it is the spirit that counts. If those who live in the "palatial appearing residences" can make the best use of them to the advantage not only of themselves but also of those whom they come to help, nothing but favorable effect on them will be produced.

DAVID Z. T. YUI.

Where should the emphasis be put in the Christian Message?

The Christian message is two-fold: 1st, to unbelievers; 2nd, to disciples.

To unbelievers the burden of our message should be RECONCILIATION. An estrangement has taken place between man and his Maker. The messenger of the Truth is the ambassador of the King to His rebellious subjects. These subjects have no ground of justification of their own—though they are very prone to construct one. The horrors of their

disloyalty must be laid bare to them. They must be made to see that their only hope is to accept the terms laid down by their Sovereign. Furthermore, they must understand that reformation does not take the place of justification: that reformation is based upon justification and that justification can be brought about only by the Lord of the Realm. Their attention must be drawn away from man-made schemes of restoration to the One Plan provided by the King. Sin should be revealed in all its vileness—and the love God manifested in the sacrifice of His Son should be proclaimed in all its sufficiency.

"We are ambassadors, therefore, on behalf of Christ, as though God were intreating by us: we beseech you, on behalf of Christ, be ye reconciled to God."

To disciples the emphasis should be on FELLOWSHIP. Very few believers know their God. "When God comes to man, man looks around for his fellowman." The world is sadly in need of men who are in touch with God. "What God wants is men who are great enough to be small enough to be used." God comes to the humble heart. *With God for others* should be the life rule of every true disciple. *Power for service* should be the prayer of all the King's messengers.

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed to His death."

LACY L. LITTLE.

At the present time we are all much interested in the social application of Christianity. Sometimes we speak as if this were a new discovery. A brief survey of the history of the Church, however, shows us that there is nothing strikingly original in the application of the Christian message to social conditions, and that Christianity has always been a leaven working for the betterment of society. Again, at the present time, we hear much about the power of Christianity to save the nation, and this is put forth as the strongest argument for the acceptance of the Christian religion.

When the emphasis is placed too strongly on the social application of Christianity, or on its power to save the nation, there is some danger lest we forget that it can only improve society and save the nation in so far as it is accepted and becomes

a transforming power in the lives of individuals. Jesus Christ worked with individuals; this was His method. He did not undertake to convert people in the mass. He intended, of course, that His followers should exert an active influence upon others; he compared them to leaven, to salt, and to the light. We still need to emphasize this side of the message of Christianity—the transformation of the individual life.

In regard to the way in which the individual is to help in the uplift of society and in the saving of his country, we ought to lay stress on the great central teaching of Christianity. It is the religion of the cross, and the cross is the symbol of self-sacrifice. Society cannot be reformed and the nation cannot be saved unless there are men and women who are willing to sacrifice their time, strength, thought, and ability in the service of others. Jesus Christ said: "If any man will be my disciple, let him deny himself and take up his cross and follow me." The unique message of Christianity is contained in the words "die to live," and this is the gospel which is needed at the present day in China and throughout the world.

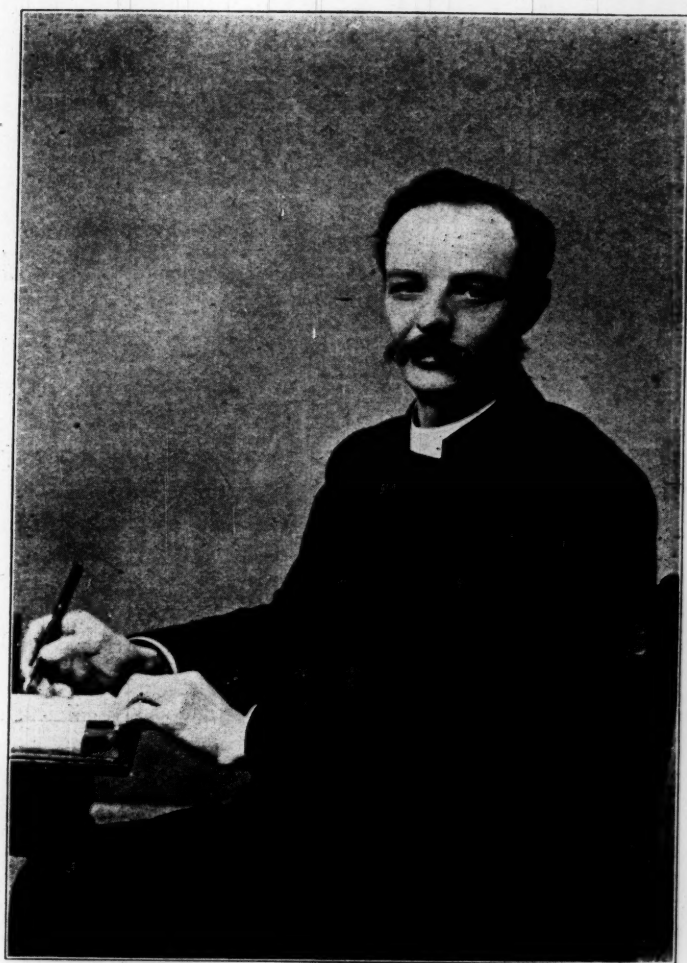
F. L. H. P.

Obituary

William Arthur Cornaby

IT is with deep grief and a sense of irreparable loss that we report the death of William Arthur Cornaby, at Kuling, on March 11. Much might be written of him as a missionary, a writer, a sinologue, a preacher, or an artist, and yet there would be failure to do justice to the finer essence of his rare personality or the unique work he accomplished.

Mr. Cornaby's training was somewhat unusual but his early strenuous experiences fitted him for a many-sided service. Leaving the Wesleyan College, Richmond, in 1881, he became teacher of chemistry at Clifton College, near Bristol. Arriving in China in 1885, in connection with the Wesleyan Mission, he had the privilege of working under the saintly David Hill.



THE LATE WILLIAM ARTHUR CORNABY.



A Chinese friendship which helped and prepared for after days may be described in Mr. Cornaby's own words. "A serious illness having destroyed the opium craving, he (the Chinese friend) came to live under my roof, accompanying me in my journeys, and our companionship (yes, we plied our chop-sticks together for a long time) only ceased when I buried him—and buried a bit of my heart with him." The appreciation of the human interest and the sympathetic narration of the common felicities and afflictions of ordinary life, as well as the wise contact with vital problems, all evident in Mr. Cornaby's first book, "A String of Chinese Peach Stones," have an intimate relation to such experiences.

In 1904 the Christian Literature Society secured Mr. Cornaby as one of their helpers, and he did good service as editor of the "Chung Si Chiao Hui Pao," and later of the "Ta Tung Pao." Among his Chinese works are a Life of Constantine; Civilization in Europe; The Essentials of a National Religion; Ancient Principles for Modern Guidance; Arthur's Tongue of Fire; Place and Power of Prayer; and A Renewed Earth. "In Touch with Reality," is one of the best known of his English works. In it he showed that our God is a grander and more intimate Reality than we have ever dared to dream, and in such chapters as "Prayer as a Working Force," began his notable studies in the Prayer Life. "Let Us Pray," and "Prayer and the Human Problem," contain much original thought and significant testimony. Mr. Cornaby's "China under the Search Light," was published in 1901, and in 1910 was issued "The Call of Cathay," a study in missionary work and opportunity in China old and new.

All the work of Mr. Cornaby bore the stamp of genius, not only the genius described by Carlyle as the capacity for taking pains, but that creative, perceptive, and reflective genius that reveals exceptional endowments and is invaluable for interpretation and prophecy. But we fail to understand the man if we do not stress his grip on spiritual realities and his rare devotional nature. When Mr. Cornaby arrived in China in 1885, two weeks later than the writer, there began a friendship which has ripened with the years, and among the most sacred possessions of that fellowship is the outward manifestation of a sensitive spiritual life. The diminutive addition on the corner of a post-card of the message, "Present heart address, Low at His feet," and such sentences as, "But worry is contraband in

the Kingdom of God's peace," indicate rare spiritual intuitions and experiences.

To the co-workers in his mission, to the many Chinese who shared in later years in his city and country work, and especially to the sorrowing widow, daughter, son, and younger children, we extend our heart-felt sympathy.

GILBERT MCINTOSH.

Our Book Table

THE HEALTH OF MISSIONARY FAMILIES IN CHINA. WILLIAM G. LENNOX, M.D.

There are 1,301 authors to this book of 120 pages,—the chief collaborator, Dr. Lennox, of Peking,—and 1,300 heads of families scattered all over China. The latter group represents 60% of the total number of missionary families in China, so the findings are sufficiently representative in point of numerical and geographical distribution to be trusted. The facts analyzed relate to 4,831 persons (1,577 adults and 3,254 children) among whom in a total of 35,000 years spent in China, there were nearly 7,500 cases of sickness and 451 deaths. The results are visualized by 83 tables and 44 figures.

This statistical study is divided into three parts: (1) The Health of the Children; (2) the Health of the Married Adults, and; (3) some Factors in Prevention of Disease.

Dysentery, typhoid fever, and small-pox are the three preventable diseases causing the greatest losses. Based on the 808 cases and 84 deaths reported from dysentery, Dr. Lennox estimates 2,000 cases and over 200 deaths for the entire missionary body. The same degree of failure in the past to use typhoid inoculation if allowed to continue for the next ten years will cost the various societies 5.6 missionaries a year and a money loss of no less than \$33,600 gold a year. He says,

"Most of the cases of typhoid fever occurred before typhoid inoculation had been introduced. All the cases of small-pox, on the other hand, occurred more than a hundred years after Jenner demonstrated to the world that, except in rare instances, vaccination will protect from small-pox."

On the basis of 111 cases of small-pox with 28 deaths he estimates 260 cases with 55 deaths for the entire missionary body. "Three of the missionary society groups show relatively twice as many deaths from small-pox as all of the other societies combined."

It is quite evident from the few extracts from letters sent to Dr. Lennox and quoted on page 109 that there is room for a better understanding of both theology and bacteriology among some missionaries.

"Trust in the Lord and do good—so shalt thou dwell in the land"; this quotation does not mention which land. "Health of children not so good in China? Rubbish." "Some missionaries would be happier if they knew more about the interior of China and less about the interior of themselves."

Most questionnaires are a bugbear, but on this subject of the health of missionaries Dr. Lennox found a ready response. Of those who replied 186 gave advice on how to maintain health. Here are a few suggestions: Go to a summer resort (22). Don't go to a summer resort (2). Expectorate after bad smells. Live as the Chinese do. Don't worry about germs. In sickness, trust the Lord. In cold weather wear nightcaps. Get "Holt." Use cow's milk. Use goat's milk. Use thinned milk. Use wet nurse. Wear cholera belt.

The responsibility for improving the health of missionaries Dr. Lennox lays on the individual missionary, the missionary doctors, the groups on the field, and the individual mission Boards.

Those interested in this question may learn more of the nature of this book by referring to the article by Dr. Lennox in the CHINESE RECORDER for September, 1920, page 608, "Wasted Lives." The book is a further development with all of the additional facts which have been brought to light in a continuation of his study of this question.

This book represents an enormous amount of labor, mathematical and otherwise, for which the missionaries of China owe Dr. Lennox a debt of gratitude.

It is published by the Department of Economics, University of Denver, Denver, Colo., U. S. A. Copies, however, may be secured on loan from those who assisted Dr. Lennox by providing the original material, from members of the China Medical Missionary Association, to each of whom one copy was sent, or from the Council on Health Education, 4 Quinsan Gardens, Shanghai.

THE WISDOM OF THE CHINESE. Edited by BRIAN BROWN, with Foreword by LY HOI SANG. Brentano's, New York. G. \$2.50.

From the works of eleven sinologues have been selected what "appears to be their most prominent expressions" of nine of China's sages quoted therein. These ideas are given without comment except in the foreword and the preface. There are also poems, proverbs, and moral maxims the authorship of which is in the main unquoted. But in this brief anthology has been gathered some of the cream of Chinese idealism. There are hints also of mystical strivings toward the beyond. The whole is a glimpse into the heart of the real China. At present in China the good and the bad appear to be balancing each other, neither being dominant. In these selections is the source of the good in China, in part at least. China's heart is smothered beneath a terrible economic struggle and uncoordinated interests and opposing forces. But to know China better is to love her more and to have more patience with her present meanderings amidst dimming memories of past greatness. The sages

were men of big ideas even though their ideas were scientifically incomplete. In spite of the present incoherent muddle these ideas are not yet literary mummies. They will count in the life of China and it is along the lines indicated therein that China will continue to move upward though with terrible pain and at slow speed. This anthology is a good introduction to Chinese thought for Westerners and junior missionaries in China who have not had a chance to study at first hand Chinese ideas.

A BUDDHIST CATECHISM. SUBHADRA BHIKSHU. *Brentano's, New York.*

This catechism is evidently written for propaganda work among Europeans. It is put up in the form of question and answer. The questions are assumed to be those that an educated European would ask who was sincerely seeking light on Buddhism. It gives the main points of Hinayana or Southern Buddhism; nothing is said about that phase of Buddhism which prevails in China—the Mahayana. Historical facts about Gotama, intermingled somewhat with legend, are given. There are many suggestive definitions of Buddhist concepts such as Nirvana, Karma, etc. The book thus provides, in small compass, information on outstanding features of early Buddhism. It will make an excellent introduction to Buddhist ideas.

MODERN CONSTITUTIONAL DEVELOPMENT IN CHINA. By HAROLD MONK VINACKE, *Associate Professor of Political Science in Miami University. Princeton University Press, Princeton, N. J. Oxford University Press, London: Humphrey Milford. 1920. Pp. 280. 8¼x6 inches. \$2.00 net (gold).*

This is an outline sketch of some aspects of Chinese political history from the year 1898, when the Emperor Kuang Hsi set in motion his "Reform" policy, down to January 1920. The especial object is to set forth the evolution of "Constitutional" Government in China. The author cites numerous standard authorities for his facts and dates, frequently quoting their comments and sometimes adding his own. The underlying assumption (printed on the paper wrapper) that until "the end of the nineteenth century China had been politically in a state of suspended animation" indicates a lack of comprehension of previous Chinese history, which in a future revised (and perhaps somewhat enlarged) edition should be corrected. The book is a convenient compendium of the main steps in China's "Constitutional Development," but its usefulness to serious students is much limited by the absence of any kind of an Index.

A. H. S.

CHAPTERS AND DOCUMENTS ON CHINESE NATIONAL BANKING. RAY OVID HALL. *Commercial Press, Shanghai. Paper binding 9x6 ins. \$2.50, cloth binding \$3.00. Pages 126. Appendices A to Q, 72 pages.*

The author was teacher of "the theory and practice of banking" in the Peking School of Commerce and Finance in 1914. In an attempt to clarify his ideas and to arrange his "private

notes in a form suitable for classroom use" he went through "a quarter ton or more of dusty old newspaper files borrowed from Peking libraries." Two Peking dailies, two China weeklies, one China monthly, and one American quarterly are named as "sources" of the information gathered, all of it, be it noted, in the English language. A History of the Ta Ching Bank, and a volume on the bookkeeping methods of the Bank of China are the only Chinese works mentioned. The account of the few banks selected for notice is very imperfect, and does not extend beyond the year 1917.

Much of the so-called sources are fugitive and ephemeral, and quite incapable of verification. The ten chapters make interesting reading, but rather as an insight into present chaotic Chinese methods than as sober financial history. Of the latter in a country where so much is studiously concealed from foreigners, and where there is no uniformity, it is too early to do anything more than to jot down stray notes with intelligent comments, which is what the author has done.

S.

THE CITY OF RAMS by GERTRUDE L. BENDELACK, M.A., published by the Church Missionary Society, Salisbury Square, London, E.C. 4. Price 3/6. Size $7\frac{1}{2} \times 5$ ins. 128 pages.

A series of rapid impressionistic sketches of life in Canton, as seen through the eyes of a missionary. Stories of the girls in St. Hilda's Girls' School, told in a bright conversational style, are interspersed with walks abroad, and visits to Chinese houses for feasts or weddings. The illustrations are twelve reproductions of photographs of Chinese people, and of streets or buildings in Canton. Anyone who finds missionary literature dull or boring should be presented forthwith with a copy of this book.

M. E. F.-D.

ASIA, by NELLIE B. ALLEN, Ginn & Company, Boston, U.S.A. Size $7\frac{1}{2} \times 5$ ins. 450 pages.

The writer of this book has tried to make the countries of the continent of Asia real to American children, and to substitute mental pictures for "black dots and wiggly lines." Each chapter ends with questions and lists of places intended to fix the facts related in the minds of the children. Unfortunately the writer is ill qualified for her task and the information given is by no means accurate. For instance, the chapters on China are full of small errors, and in some particulars are twenty years behind the times, while Siberia is described as if pre-war conditions still existed, and the child reader is taken an imaginary journey over a Trans-Siberian Railway, and is shown Siberia as it was when ruled by the late Czar.

M. E. F.-D.

THE NEW CHINA REVIEW. *February, 1921. Edited by SAMUEL COULING, 73 Chaoufoong Road, Shanghai.*

An article on Kwan-tsz giving some of his political ideas and one on "The Cult of Military Heroes in China," by R. F. Johnston, are possibly of greatest interest to the general reader. Mr. Johnston shows how Huang Ti has, through a long process, come to his present position in the Chinese pantheon. Mr. Arthur Morley in critically considering "The Texts of the Shu-Ching" pleads for scholarship to attend to the problem of unifying the conclusions as to Chinese texts. Extracts from a book on "The Kingdom of Cochin-China," published 287 years ago, are given by Mr. E. T. C. Werner. They make interesting reading.

PEARL'S SECRET, by Mrs. HOWARD TAYLOR. *Morgan & Scott, 12 Paternoster Buildings, London, E.C. Price 2/6 net. Size 6½ x 4 ins. 85 pages.*

The life of a little sunny-hearted English girl born and brought up at Kaifeng, who died when eight years old. The story of her love for God told in Chinese schools has led to many decisions for Christ.

M. E. F.-D.

THE MEANING OF SERVICE—HARRY EMERSON FOSDICK. *Association Press, New York. Gold \$1.25. 12 mo. pp. 225.*

Why are Fosdick's books always best sellers? President Eliot is quoted as saying that "theological themes remain the themes of supreme interest to thinking men." And I heard a theological professor in America say, "The best theology being written to-day is in Fosdick's little books." Popular theology, popular ethics, psychology, sociology—all the deepest things of life are presented convincingly and winsomely and all suffused with a natural wholesome religious atmosphere. Read this brief pregnant treatment of the religious basis and value of service, and see if it doesn't make you a little more sympathetic and appreciative of the other man's point of view—whether yours be that of emphasis upon individual or social Christianity.

PEROB.

FOR THE FAITH—ANNIE H. SMALL. *London: Student Christian Movement. Cloth Boards 4/6, Paper 3/-. 12 mo. viii + 165 pp.*

A record of some of the heroic leaders and stirring events in the Roman Catholic missionary enterprise of the sixteenth and seventeenth centuries such as the lives of Loyola, Xavier and others less well known in India, Japan, and North and South America. The merits and defects of this little book lie along the same line. Sympathetic appreciation sometimes lingers on the verge of uncritical sentimentalism and the attempt to do justice to the Catholic point of view leads apparently to indiscriminating acceptance of the narrative, statistics, and interpretations of

the Catholic sources. Nevertheless the purpose of the book is accomplished—to make real to Protestants the flaming zeal of these lofty souls—abandoned to the service of their Master.

PEROB.

THE RETURN OF THE REDEEMER, by GEORGE P. ECKMAN, *The Abingdon Press, New York and Cincinnati.* 4¼ X 6½ ins. 275 pages, paper covers. Price 50 cents net, postage extra.

This book is a scholarly presentation of the doctrine of the Second Coming of our Lord from the Modernist standpoint. The author rejects all distinctively millenarian ideas of the millenium, whether pre or post, but has otherwise much in common with the post millenarian position. In seeking to controvert the views of premillenarians in general he does not always succeed in stating their positions correctly and adequately. The book abounds in Scripture citations, but the expositions given and deductions made frequently fail to be convincing. For example, Rev. 20:9, "Fire came down from God out of heaven and devoured them," is explained to mean "the fire of Pentecost, the holy consuming of love!" p. 244. Professor Eckman believes that we have already entered upon the initial stages of the real millenium! p. 223.

F. C. H. D.

SCIENCE TERMS MADE EASY—*Latin and Greek roots frequently used in the technical terms of Biology, Chemistry, Physics, Anatomy, Medicine, Geology, Mathematics, and Law as well as in non-technical common English words.* By A. E. ZUCKER, Ph.D., and CHARLES PACKARD, Ph.D. Commercial Press, Ltd., Shanghai. 1920, pp. i-ix 1-164, 5 ins. X 8 ins. Mex. \$0.80.

This little volume is not a text-book for the study of Latin and Greek as a first glance might indicate, but rather a successful attempt to make a knowledge of these languages function in understanding modern science terminology.

It is the opinion of the reviewer that the use of three to six weeks time in the study of this book will furnish a better basis for understanding the Greek and Latin sources of the English language than one or two years spent in the study of these languages as usually taught. While the student of science will be considerably helped in his understanding of scientific terms, he will still have to consult the dictionary for specific meanings. Hence, the value of the book is general in that it gives information as to the derivation of words, and *hints* as to meaning, rather than giving specific or definite meanings for the words found in the vocabulary of science.

E. J. A.

JESUS IN THE EXPERIENCE OF MEN. J. R. GLOVER, *Student Christian Movement, 32 Russell Square, London.* 6/-.

Dr. J. R. Glover speaks with authority and not as the scribes, because in his case wide scholarship has been grafted on to deep conviction. He studies the problems of Christ's ministry and

message with the intensity and candour of a "Cambridge mind"—a truly scientific mind, which it would be unfair to say is at the service of his passionate faith, for it would be impossible for Dr. Glover to abate the claims of truth, but it has certainly come to a perfect understanding with his faith and works with it like a comrade.

His is a mind that has travelled far and has brought back a wealth of treasure for the enrichment of the old faith. First he has travelled into the classic world, is familiar as only the few can be with the thoughts that were appealing to men's hearts when the personality of Jesus became the keynote of a Gospel. Besides that he has travelled into the land and literature of India, and gained light upon the hinter land of religious ideas such as sacrifice.

Thus he has discovered things in the New Testament which have been missed by commentators as well as by common readers. In one chapter he throws light upon "the princes of this world," in the next he has something fresh to say on "the judgment seat of Christ," in another he weighs the meaning of the "Lamb of God," further on he opens up characteristic words like "slave" and "saint," as phrases of Christian experience.

On the other hand he never relaxes the attitude of *fidei Defensor*. He points out that modern psychology has quite changed the terms of many religious problems, but cannot eliminate or even explain the fact of evil. He considers too that the mystery religions are being worked too hard as an interpretation of Christianity (pp. 36, 48). "Christian experience," he says, "has given a very different value to the term 'salvation' from what it had in the mystery religions." It is curious, by the way, that in discussing the use of this word in the early church, in preference to the Kingdom which was used by Jesus himself, Dr. Glover only looks to the Gentile associations of the word, whereas of course it was already deeply rooted in Jewish literature.

On the subject of Sin again Dr. Glover puts his weight against the casual valuations of Sir Oliver Lodge, Mr. Claude Montefiore and agrees with Luther that it is a knot which God alone can unravel.

Correspondence

THE HEALTH OF MISSIONARY FAMILIES IN CHINA.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Recently the Shanghai Missionary Association and the Soochow Missionary Association each devoted one of their regular meetings to a consideration of the question of the health of missionaries. A lantern slide lecture, "Wasted Lives," was given, based entirely on the recent, excellent, statistical study by Dr. William G. Lennox of Peking.

Those who are so fortunate as to receive a copy of the printed report "The Health of Missionary Families in China," should give it a most careful reading and pass it on to their friends. But in addition, may I make the suggestion that since this study reveals health conditions prevailing among missionaries which should not be allowed to continue, other local missionary associations follow the example of Shanghai and Soochow. Not only that, the subject is of sufficient importance to be brought before every one of the gatherings of missionaries in China this summer. Preliminary meetings during the year will help pave the way for more representative meetings this summer.

One of the best ways to deal with this question in public meetings is by the use of lantern slides. In order to be of assistance to those responsible for local and sectional programs, the Council of Health Education has prepared six sets of lantern slides (39 slides per set) and

lecture manuscript based on the information which Dr. Lennox has made available for the first time. These slides will be loaned without charge.

W. W. PETER.

4 Quinsan Gardens, Shanghai.

CHRISTIAN MESSAGE AND KINGDOM.

To the Editor of

The Chinese Recorder.

DEAR SIR:—One cannot help being struck by the fact that, out of some twenty correspondents who give their views of "the Christian Message to China" in your February number, not one has defined it as the proclamation of the Kingdom of God. Only three of them even mention "the Kingdom" in their statements—one using a phrase that I can not find in the gospels—"the coming Kingdom of the Son of Man."

We read in St. Mark i that after John the Baptist was imprisoned Jesus came into Galilee preaching the Gospel of God which he introduced with the phrase: "the Kingdom of God is at hand; repent and believe in the Gospel." (There is a parallel passage in St. Matthew.) The Sermon on the Mount is understood by quite conservative commentators to be an exposition of the character, duties and guiding principles of the citizens of the Kingdom. A whole group of parables in St. Matthew xiii (and nearly half of the chief parables in all) have as their subject "the Kingdom,"

According to St. Matthew and St. Luke (St. Matt. x: 7; St. Luke ix: 2) the Apostles were sent out to preach the Kingdom of God, and in St. Luke ix: 60 we read that Jesus told a would-be follower to "leave the dead to bury their own dead; but go thou and publish abroad the Kingdom of God."

It seems plain that Jesus attached some importance to the proclamation of the Kingdom of God. On the other hand one cannot find any trace in the teaching of Jesus as recorded in the gospels of many of the points contained in your correspondents' conception of the Christian message. Is it possible that the Christian message has become something different from the message of Jesus—some message of men's interpretations rather than the message of the Master Himself? May I venture, through the medium of your columns, to commend to the attention of all missionaries in China a little book of Mr. Clutton Brock's "What is the Kingdom of Heaven?" (Publisher: Methuen.) It may not be too late even in 1921 for some of us to try to find out what Jesus was trying to teach the world and to try to teach it ourselves.

Yours very truly,

F. E. A. SHEPHERD.

Boone University,
March 4, 1921.

HUMILITY AND LEADERSHIP.

To the Editor of

The Chinese Recorder.

DEAR SIR:—According to our Lord the chief qualification for leadership is humility, to be willing to be servant of all is to

follow in His steps who emptied Himself of His glory and took upon Him the form of a servant. The question of leadership is not to my mind one of race but of character and capability. Surely there is room in China for many more leaders, both Chinese and foreign, without race jealousy. We are all under-shepherds and One is our Master even Christ. That He may increase should be our supreme desire. I cannot imagine John the Baptist saying, "Peter must increase but I must decrease," and to some of us it sounds almost blasphemous to quote his saying as meaning that the Chinese must increase and the foreign missionary decrease. That youths of any race should be taught to aspire to leadership is to my mind a dangerous doctrine. Teach them to aspire to be like Jesus Christ in humility and unselfishness. There are many Chinese well-fitted to be leaders in the Christian Church and I rejoice that it is so, but I do not see that that means that they are to lead the foreign missionaries. To be willing to take a lower place is the note of true discipleship, but it does not follow that any should resign their position because some less fitted for the work desires it. Many a senior rather sadly gives place to a junior with modern ideas of how the work should be carried on, and many a missionary will give up part of his work in the same spirit to a Chinese pastor, but never let us teach that it is a lower place in the Kingdom of Heaven to be a helper than a ruler. St. Paul puts helps before governments. (1. Cor. 12: 28).

Yours truly,

AMY FOSTER.

Kuling, March 18th, 1921.

Missionary News

"THE NEW BUDDHISM" IN NINGPO.

This sect has headquarters in one of the temples in the city. They conduct an orphanage of less than 100 boys whom they put in school to be trained for useful lives—not for priests. They publish a monthly magazine of about 20 pages, which one of the teachers in their school said had a circulation of less than 200, and for which there is no great demand.

The editor of this magazine is a man by the name of Nying Shih (吟雪), a young priest who was educated in a local school. I am not sure whether he later went to Japan or not. Associated with him is a group of men of like thinking who reside in Ningpo or Hangchow, Shanghai, etc., who contribute articles for publication. The local men are, so far as I know, the young teachers in the orphanage and their friends; one of these was educated in a Catholic school in Shanghai.

They have a sort of church organization which any one with proper recommendations can join. Their announcement states that if any one has no one to recommend him to the "Church" such recommendation will be given by one of the men at headquarters after acquaintance.

Their teachings go back to Hinayana Buddhism. They are very bold in denouncing present Buddhism with its large number of useless priests.

They teach that every man may become a Buddha, that is, an Enlightened One. He may attain to this state through his own efforts rather than through

reliance on Buddha to help him (自力救度的, 自力修行).

This is attained by means of the following processes: (瑜伽, 禪那, 打坐, 止觀, 般若) pious loafing, desultory reading and thinking.

They advocate the marriage of the priests and their return to common life (還俗). Also the use of such Christian methods of propaganda as preaching, literature, schools, and social service.

According to their teaching there is no God, no soul, no Saviour (as every man is his own saviour). Men pass on through endless stages of transmigration and may by good effort eventually attain to Buddhahood as Gotama did.

There is no class distinction as all are on a level in Buddha.

They quote from and refer to German skeptics and other Western writers.

CIVIC WELFARE WORK FOR STUDENTS.

Fukien Christian University this year included in its curriculum a Civic Welfare course, with a view to inspire and show the students how to capitalize their education for China in less spectacular ways than ferreting out Japanese goods with their sleeves rolled up.

The plan of the course is simple. All freshmen and sophomores are required to take the course; the upper-classmen may do the work of this course or its equivalent in the practical application of knowledge gained in other courses. They have been used as leaders and assistants to the professors who

are in charge. Every man may choose his group at the beginning of the semester, and may change once to some other group. The activities are adequately varied to challenge the interest and ability of practically every student in the University. Men with scientific leanings may choose either the Agricultural or Sanitation Groups; those of different bent may choose the Educational or Boys' Work Groups.

Here is a sample list of instructions to a group for observation and report:

- a. Food exposed to flies on the street
- b. Condition of food and vegetables for sale
- c. Condition of drains, public and private
 1. How deep and where leading
 2. Content: water, filth, night-soil, etc.
 3. Condition of privies.
- d. Rooms
 1. Sleeping rooms: beds should be on second floor
 2. Position of living rooms in relation to kitchen, pig-sty, etc., etc.
 3. How much light enters the rooms
 4. Ventilation.

The group plans for next term to co-operate with a hospital in having a Best Baby Contest in that village. One Chinese mother found news, light and revelation in the fact that it is actually harmful to stuff the stomachal capacity of her baby to the limit. What will a hundred mothers find?

The Educational Group was formed to contribute something vital, where such was lacking, to the government lower primary schools. Members of this group generally have the ambition to do some kind of teaching after graduation, hence they are quite ready to teach anything that is

needed and about which they are informed. The group was subdivided into five others, each of which was assigned to teach along one of the following lines: Music, Games, Chinese, Mandarin, Religion. The curricula of at least two schools have been enriched—mostly, however, with music and sports.

Lastly comes the Boys' Work Group, whose purpose is to organize boys of a village, school boys and gamin, into clubs where they can learn and practise a greater fellowship with one another. The clubs that are organized may turn out to be miniature Y. M. C. A.'s or Boy Scout Groups or something else. The something else is this: Once enough clubs are organized, we think they will be the best media through which the Agricultural, Sanitation and Educational Groups may work. We shall experiment along those lines next spring. At present our emphasis is on service and fun. We are trying to get the village patriarchs to see that there is such a thing as boy life, with an individuality all its own, and that this is an even greater thing than money, shops or temples. Once one of these clubs finds a village leader and a half dozen loyal, spirited "rooters," no village life can ever be in the same condition of dry rot that it was before. A quickening touch is permanent in its effect, however slight that effect may be.

PHONETIC READING IN FOO-CHOW.

At the annual meeting of the Fukien Christian Educational Association in the summer of 1920, the Committee appointed a year before reported approving the continuance of the Alpha-

betic (Romanized) system wherever it has been found successful and the introduction of the new adapted phonetic system for the Foochow dialect wherever found feasible. At the same time the extension of the use of the national language and of the native phonetic script for the Mandarin sounds was heartily approved.

At the meeting of the newly reorganized Board of Education of the Methodist Church in the Foochow-speaking area in February, 1921, it was voted that the Alphabetic (Romanized) Script should be taught in all lower primary schools.

A new plan of Sunday School Lesson Leaflets has been adopted in the Methodist Church in this new year of 1921. This is on the plan of the single sheet leaflet for each Sunday of the year. On one side is printed the lesson in the Foochow colloquial character, and on the other side the identical words are transliterated in the alphabetic style. This form promises to be very popular. It meets the need not only for a simplified style which can easily be mastered by school children and illiterate adults but it also conforms to the pedagogic principle of teaching in the vernacular.

So far as the situation now stands clarified, it seems that for the promotion of the reading of the Bible and the promotion of ordinary intelligence through reading so far as concerns primary pupils and extension classes in the Foochow-speaking area, the Alphabetic or Romanized system will hold the field until the national language has come to its own. Eight or ten new books, educational and devotional, have been published in this style within a year.

SUMMARY OF RECORDER SUBSCRIBERS.

We recently studied our subscription list to find out what percentage of the missionaries in every province and mission are subscribing to the CHINESE RECORDER. In this summary, the number of missionaries considered is exclusive of wives. It is noted that there is a very small number of English-speaking Chinese at present subscribing to the RECORDER and that about 18% of the subscribers were, at the time of the making of this summary, out of China. A large proportion of these are, however, missionaries on furlough.

Provinces.

The percentage of the missionaries subscribing in the different provinces is as follows: Hunan, 44.5%; Manchuria, 38.6%; Shensi, 38.4%; Hupeh, 37.3%; Szechwan, 37.3%; Honan, 36.9%; Shantung, 33.8%; Yunnan, 33.3%; Kiangsu, 32.5%; Chekiang, 32.3%; Fukien, 30.6%; Chihli, 30%; Shansi, 28.8%; Anhwei, 26.4%; Kwaungtung, 25.7%; Kwangsi, 21.2%; Kansu, 19.2%; Kiangsi, 18.9%; Kweichow, 17.2%; Sinkiang, 12.5%. The percentage for the total missionary body being 39.2%.

Missions.

Of 171 different missionary organizations listed in the directory, all but 21% have subscribers to the RECORDER and this 21% includes small groups only, the highest number in any one group being ten. Thus, about eighty per cent of the missionary societies are, through their missionaries, supporting the CHINESE RECORDER. Though

the percentage in each varies considerably, a few of the organizations, when there is only one member, have one hundred per cent subscribers. We have selected a few of the largest societies and give below the percentage of their missionaries, exclusive of wives, subscribing to the RECORDER:

ABCFM, 44.9%; BMS, 54.4%;
 CRZMS, 27.8%; CIM, 15.1%;
 CMS, 25.6%; DMS, 37.8%;
 EPM, 42.9%; FCMS, 46.7%;
 LMS, 50%; MCC, 50%;
 MEFB, 34.4%; MES, 35.8%;
 PE, 30.3%; PN, 50.9%;
 PS, 47.6%; SBC, 40.5%;
 WMMS, 38%; YMCA, 61.5%;
 YWCA, 33.3%; ABFMS, 40%.

NATIONAL FAMINE RELIEF DRIVE.

Report to March 24, 1921.

Shanghai	...	800,000	not complete.
Hankow	...	175,000	" "
Nanking	...	100,000	" "
Tsinan	...	90,000	" "
Taiyuan	...	60,000	" "
Kaifeng	...	60,000	" "
Changsha	...	30,000	" "
Sianfu	...	12,000	" "
Anking	...	10,000	" "
Chinkiang	...	5,400	" "
Soochow	...	7,700	" "
Hangchow	...	40,000	" "
Wuhu...	...	6,400	" "
Lauchow	...	1,000	" "
Tientsin	...	30,000	" "
Peking	...	850,000	" "
Canton	...	70,000	" "
		\$2,347,500	

Many other points have not yet been heard from but are known to have conducted campaigns. These include points in the far west, such as Chengtu, Chungking, etc.

It is expected that amounts still to come in will bring the

total up to \$2,500,000 as a minimum, and it may reach \$3,000,000 altogether.

There are three very significant features in connection with this Relief Drive. First, that it is largely a people's movement; there have been many thousands of Chinese women, students, and members of the merchant and gentry classes who co-operated in the Drive. There has been much popular giving, probably a great deal more than has ever been experienced in any previous effort to raise funds in China.

Second, the churches have had a very real share in the movement, in many places the missionaries and preachers having served as the organizing force of the campaign. In fact, it is certainly conservative to say that without the co-operation of the Christian bodies nothing like the general response the Drive has met with could have been secured.

Third, it has been most encouraging to see the way members of the different foreign nationalities have co-operated with the Chinese in the Drive. I think that in many centres that has been one of the most significant features.

Finally, the campaign has shown that a real unity prevails among the Chinese people in spite of political divisions and civil strife.

It must also be remembered that this campaign was put on late in the year after many of the cities had already conducted a very thorough campaign to raise funds for Famine Relief. In view of this fact the result is indeed most gratifying.

JOHN L. CHILDS.

Gleanings from Correspondence and Exchanges

During the past year the Council of Health Education has distributed 211,632 health bulletins to 372 individual missionaries.

In Yenchow Fu, Chekiang, there is a progressive Mandarin who preaches periodically in his yamen to specially invited people. He has suggested that the next time this takes place a missionary should speak.

In the report of the Church Council of the Lutheran Church of China for 1920 it is stated that the Church of Sweden Mission has decided to locate the Lutheran College at Tao-hwaluen, Hunan. At the same meeting steps were taken to get other Lutheran bodies to unite in this organization.

The 1921 report of the Young Women's Christian Association states that to-day twelve cities in China and eighty-nine schools and colleges have some form of Y. W. C. A. work. In 1920 the National Committee held nine student conferences with a total attendance of 842. In the eighty-nine student associations there are 4,552 members.

We learn that the North China Union Language School has been granted, by the Chinese Government, the use of about three and one-half acres of land for ninety-nine years, for the payment of a nominal annual fee of \$20.00. The Director, Mr. Pettus, hopes to secure funds for building while he is home on furlough.

The four million dollar loan of the Chinese Government for famine relief and the liberal

subscriptions received from the various famine drives are increasing the demand for assistants for administering these funds. Hence Rev. P. A. Swartz of the Union Medical College, Peking, acting on behalf of all of the famine committees, has sent out an urgent call for thirty Mandarin-speaking foreigners and thirty trained Chinese to assist in this work. This is an immediate need and it is hoped will be at once responded to.

The Union Theological Seminary, New York, provides missionary fellowships of G \$750 each and missionary scholarships of G \$450 each. For 1921-1922 the following China missionaries have been appointed missionary fellows, Rev. Alexander Baxter, Professor of Religion and Director of Religious Work in Canton Christian College; and the Rev. Howell Lair, Head of the Department of Religious Instruction, Shantung Christian University, Tsinan. A missionary scholarship has been assigned to the Rev. J. B. Hipps, Professor of Old Testament in the Shanghai Baptist College, Shanghai.

A course of four months in practical dietetics for nurses is offered at the Peking Union Medical College. A limited number of scholarships will be available providing free board, lodging, tuition, and travelling expenses, in return for assistance in the work of supervision. Work in both foreign and Chinese diets will be given. The course is open to Europeans and Americans, and to Chinese having a good command of the

English language. Persons interested may secure detailed information by communicating with Miss McCullough, care of the Peking Union Medical College, Peking.

The recent annual Chinese conference connected with the Canadian Methodist Mission, Szechwan, made a very important decision re a definite name for the Methodist Church as distinct from the official mission name. This matter has been under discussion every year since the Chinese conference was organized. This Chinese conference unanimously resolved that the name of the Canadian Methodist Mission Church should hereafter be called Mei Dao Hwei (美道會). In English the name will be Methodist Church in China. There is a very brotherly spirit of co-operation between the Chinese and missionaries in this mission and church.

The American Red Cross Society has given \$500,000 gold; the Legislative Council of the Straits Settlement has voted \$125,000; Hongkong has given \$100,000. All the missionary societies, Catholic as well as Protestant, working in China, including the Salvation Army, have all given both liberal financial contributions and the valuable labour of their workers. The Hongkong and Shanghai Bank, the British-American Tobacco Company, the Standard Oil Company, and many other commercial concerns represented in China have all contributed liberally to the relief fund.

—From report of Mansion House Meeting on behalf of China Famine Relief Fund, in "London and China Express," December 23, 1920.

The Continuation Committee appointed at Geneva by the preliminary Conference of Faith and Order represents seventeen communions. Among other things it is desired to promote preliminary local discussions of the following significant questions:—

(1) What degree of unity in faith will be necessary in the reunited Church?

(2) Is the statement of this one faith in the form of a creed necessary or desirable?

(3) If so, what creed should be used, or what other formulary would be desirable?

(4) What are the proper uses of a creed or confession of faith?

It is hoped that where group or Church replies to these questions are worked out, they may be sent to the Rt. Rev. Bishop of Bombay, Malabar Hill, Bombay, India. Groups or Churches are not expected to officially pledge themselves to the answers given. In addition to this discussion it is hoped that everywhere the unity of Christendom and preparations for the World Conference of Faith and Order, should be regular subjects of prayer.

Su Chia Ch'iao is a bustling market town some 50 miles up the Paotingfu river from Tientsin. It was on the edge of one of the worst flooded areas in 1917 and served as an administrative and distributing center for much of the relief work carried on there during that year and the two years following. Last autumn as a mark of appreciation and gratitude for what had been done at that time under the auspices of the Church, representatives of about 16 villages which had been especially hard hit by the flood and especially benefited by a small dyke afterwards built, presented the chapel

with a baby organ, a church bell, and a large crayon portrait of Rev. William S. Stelle, who had been in charge during the flood. Ceremonies really impressive accompanied the presentation, participated in by representatives of all the governmental and business interests of the locality. This took place in a town where, as one of the speakers, not himself a Christian, said, ten years ago it was a signal for scorn and reproach to be seen entering the Christian chapel.

In Pei Ts'ang, a market town in Chihli, there has been a very incommodious chapel with ten baptized Christians, all men, for some years. For the past three or four years there has also been a girls' school which of late has been limited in size only by the accommodations. After many fruitless appeals to the Mission, extending over a period of years, the local Christians decided to take things into their own hands. Quite unassisted by any foreign help, financial or otherwise, they secured paid pledges of more than \$700, tore out the entire equipment of crumbling adobe buildings, replaced them with substantial brick, and at the same time trebled the membership of the Church. More than 75 per cent of the money raised came from men who were not Christians, but who had come to approve most heartily of the

Christian program for their town as it had become manifest even through such a small girls' school so inadequately housed and equipped.

At Pochow, Anhwei, the Rev. W. D. Bostick is carrying on an interesting experiment in industrial self-help for students. The main factors are dairy farm work, strawberry growing, and strawberry jam making, all of which have been profitable as well as useful. A student receives his board for a year in return for five hours work a day for 300 days; some boys pay half their board and earn the other half by doing two and a half hours work a day. One hundred days' full work also gives a boy a year's board, and for six and a half months' work in caring for grazing cows, a year's board is given. Not only do students not suffer on account of their manual labor, but the work itself is popular: there are many more applications for participation therein than can be granted. With rare exceptions these working boys do a full year's school work. At a recent annual test drill those boys remaining after all the others had dropped out were all of the class who worked for their board. It is expected that the dairying and strawberry business can be continued by the students after they leave school.

Notes and Queries

How can we come into deeper relationships with the Chinese with whom we work?

When I saw your question the words of W. H. Myers flashed to my mind :

" Let no man think that sudden in a minute
All is accomplished and the work is done ;
Though with thine earliest dawn thou should'st begin it
Scarce were it ended in the setting sun."

To establish a *deep* relationship with any man is not easy. It is often a long slow task to establish even a friendly relationship. In China the difficulties are enormous, chief of which is the race barrier, for, disguise it as we may, race prejudice is inherent in all ; and the establishment of true fellowship between men of different races constitutes, perhaps, the greatest of all human problems. But the power of Christ's love can bridge the gulf which separates. In trying to answer your question I have in mind those who are not connected with the organized Church, and who may never even become adherents.

It is a one by one method. First, then, select your man. Pray for him, pray, and keep on praying. Be assured that God was with your man long before you thought of him, and that your prayer will bring invisible spiritual forces to bear upon him. Seize the opportunity to render him a real practical service. Interest yourself in his affairs. Call at his home, and invite him to yours, and bid him to your table. Treat him as an equal, but never lose your dignity. Too much familiarity may ruin all. Take big views of God and His world, of Christ and of Christianity. Avoid thinking that you know everything about true religion, and giving the impression that your friend knows nothing. Take the position of a learner rather than a teacher. God may give *you* a fresh revelation of Himself even through the man you seek to win. By and bye—it may be months, it may be years—the time will come when you will be able to tell your friend that you are a seeker after the true way of life, and that above everything else you want to find God.

Ask him to tell you his views, and if you have been wise and tactful he will do so. Then you can open your heart and tell him yours, and yours will be that all your hopes are fixed on the grand revelation of God in Christ Jesus. Don't be in a hurry, God never is. Avoid anxiety to get your man to the church. We all make this mistake. Our task is to lead to Christ.

A. W. DAVIDSON.

Promotion of Intercession

MILTON T. STAUFFER.

"AND THE LORD SAID UNTO HIM, ARISE, AND GO TO THE STREET WHICH IS CALLED STRAIGHT, AND INQUIRE IN THE HOUSE OF JUDAS FOR ONE NAMED SAUL, A MAN OF TARSUS: FOR *behold, he prayeth.*"—ACTS 9: 11.

The marks of a good intercessor

There is first the deeply rooted and growing habit of unhurried communion with God. Secondly, there is a steady growth in definiteness and in expansion of subjects. In the third place, there is an increasing ability to appropriate the Omnipotence of God, to take forces and vitalities from the spiritual Kingdom and apply these to dry bones and immovable mountains.

Subjects for our intercession

That during this month each foreign missionary in China may win *at least one soul* to the acceptance of Christ and His Gospel of Hope.

That as we preach "the things most surely believed among us" our lips may not be holden, but we may speak boldly, "knowing nothing amongst men save Christ and Him crucified."

That in all famine areas extra physical strength may be given to those whose bodies are wearied by the strain of much service, and among the famine victims a strange spiritual hunger be felt which will bring large numbers to Him who alone can give the Bread of Life.

That each one of us may once more be aroused by the stirring of the holy fire within, from all slothfulness and self-indulgence which so easily prevent us from glorying in toils and tribulations, sacrifices and perils oft for His sake.

That as the phonetic script is taught more widely, the study of the Bible may become a passion throughout the Church and so prove the means of kindling fresh flames of evangelism everywhere.

That men of sound faith and keen minds may feel the challenge of the *intellectual renaissance* which is spreading rapidly among the higher classes of China, and by joining the company of Christ may lead these bewildered thinkers safely through the present maze of popular philosophy and unchristian ethical standards, that the mouths of mere atheists and moralists may be stopped, and strong *Chinese* apologists, whom the alert of the nation will heed, may courageously step forth and proclaim the Lordship of Christ.

"Behold, he prayeth."

Personals

(For each Birth or Marriage notice, \$1 is charged. To save book-keeping payment should be sent with the notice.)

BIRTHS.

MARCH:

20th, at Nanking, to Mr. and Mrs. W. R. Williams, a son, Paul Paton.

23rd, at Nanking, Ku., to Mr. and Mrs. Samuel J. Mills, a son, Samuel John Jr.

ARRIVALS.

FEBRUARY:

5th, from U. S. A., Rev. J. M. B. Gill (ret.), P. E.

8th, from England, Rev. B. Mather (ret.), S. P. G.

12th, from Denmark, Rev. and Mrs. N. Kristiansen (ret.), Rev. and Mrs. C. Christensen and children (ret.), Miss A. Moller, D. M. S.

15th, from England, Rev. and Mrs. H. Payne and child (ret.), B. M. S.

17th, from England, Mrs. Wm. P. Pailing (ret.), B. M. S.

22nd, from U. S. A., Mr. J. C. Kerr, M. E. F. B.

24th, from England, Miss G. Smith and Miss W. Cracknell, B. M. S.

26th, from Scotland, Miss Mary Paton (ret.), U. F. S.; Rev. Thomas R. Kearney (ret.), C. S. F. M. From England, Rev. and Mrs. G. F. Andrew (ret.), C. I. M.; Dr. and Mrs. Henry Fowler, Far Eastern Secretary, Mission to Lepers.

27th, from U. S. A., Rev. and Mrs. F. L. H. Pott (ret.), Miss O. H. Pott (ret.), Miss I. A. Gold, P. E.; Dr. and Mrs. A. Livingstone Warnshuis (ret.), R. C. A.; Miss Catherine G. Smith, Y. M. C. A. From Canada, Miss Dorothy Foster, Y. M. C. A. From Norway, Miss D. Erlandsen, Miss S. Pedersen, Miss L. Farde, (N. L. F.); Miss A. Botolfsen, P. A. W.

28th from England, H. Parker (ret.), H. S. Cliff, C. I. M.

MARCH:

2nd, from India, Mr. and Mrs. F. J. Hollander and children (ret.), P. E.; Dr. and Mrs. G. A. Cox (ret.), C. I. M.

3rd, from U. S. A., Mr. and Mrs. Rossiter, M. E. F. B.

6th, from England, Miss M. E. Bender (ret.), P. E.

11th, from England, Dr. and Mrs. P. R. Hill and child (ret.), W. M. M. S. From U. S. A., Miss R. Jouroimon (ret.), Dr. and Mrs. Morgan and children (ret.), P. S.

15th, from U. S. A., Deaconess E. L. Ridgely (ret.), P. E.; Miss E. V. Edlund (ret.), S. A. M. M.

16th, from England, Rev. and Mrs. H. G. Thompson and children (ret.), Miss Lillian E. Watney (ret.), C. I. M.; Mrs. Webster and child (ret.), Rev. and Mrs. Gibson and child (ret.) W. M. M. S.

DEPARTURES.

JANUARY:

28th, for U. S. A., Miss M. Jewell, Ind.; Miss E. L. Brown, A. F. M.

FEBRUARY:

For Scotland, Miss M. Pirie, C. S. F. M.

8th, for Australia, Mr. and Mrs. Sanders, and children, U. E.

9th, for Australia, Mrs. W. J. Embury and child, C. I. M.

13th, for England, Rev. A. Lutley, C. I. M.

19th, for Denmark, Mr. and Mrs. J. Witt and children, D. M. S.

26th, for U. S. A., Mr. A. Q. Adamson, Y. M. C. A.

28th, for U. S. A., Mrs. Mildred Wold, L. U. M.

MARCH:

1st, for England, Mrs. W. Miskelly, P. C. I.; Dr. and Mrs. Cundall, W. M. M. S.

3rd, for Canada, Miss B. Shepley, Miss C. Wellwood, M. C. C.

6th, for England, Mr. and Mrs. Jones and children, C. M. M. L.

13th, for Canada, Miss F. F. Jack, M. C. C.

15th, for England, Rev. J. R. Hayman, Miss E. C. Jones, C. I. M.

18th, for U. S. A., Mr. and Mrs. W. B. Pettus and children, Y. M. C. A.

